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ORIGINAL NOTES

ON THE

BOOK OF PROVERBS,

According to the Authorized Version.

BY THE

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PREFACE.

IN the first Book of Kings [ch. iv. v. 29—33, Auth. Vers.], we read that the Wise king of Israel, "whose wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt, spake three thousand proverbs,[1] and that his songs were a thousand and five." The Septuagint, however, renders 'proverbs' by 'parables;' 'the children of the east country' [Vulg. Orientalium] by 'ancients' or 'men of old;' 'the wisdom of Egypt' by 'the wise men of Egypt;' and 'a thousand and five' by 'five thousand.'

But מְשָׁלִים, meshālim, the Hebrew title of the Book of Proverbs, means not only proverbs, properly so called, but in general also parables, fables with a moral; apologues, couplets on moral subjects; maxims, aphorisms, riddles, &c. And although that term in the Old Testament is said chiefly of proverbs and of parables,[2] yet, as the Book of Proverbs con-

[1] The LXX. render that by "three thousand parables," and Josephus [Antiq. Jud. lib. viii. c. 2, 5] by "three thousand 'books,' παραβολῶν καὶ εἰκόνων, of parables and images, figures or similitudes." Εἰκων, which has more than one meaning, seems to answer to the Sanscrit 'drishtanta, example or model, the name given to a distich consisting of two lines, either explaining or contrasting each other. Such distichs or couplets constitute a large portion of the Book of Proverbs.

[2] In the Auth. Version מָשָׁל, māshāl, pl. מְשָׁלִים, meshālim, are rendered 'proverb' or 'proverbs' in Deut. xxviii. 37; 1 Sam. x. 12, xxiv. 13; 1 Kings iv. 22, ix. 7; 2 Chron. vii. 20; Ps. lxix. 11; Prov. i. 1, 6, x. 1, xxv. 1; Eccles. xii. 9; Is. xiv. 4; Jer. xxiv. 9; Ez. xii. 22, 23, xiv. 8, xviii. 2, 3—'parable' or 'parables' in Numb. xxiii. 7, 18, xxiv. 3, 15, 20, 21, 23; Job xxvii. 1; Ps. lxxviii. 2, xlix. 4; Prov. xxvi. 7, 9; Ez. xvii. 2, xx. 49, xxiv. 3; Micah ii. 4; Hab. ii. 6—'by-word,' Ps. xliv. 15—'remembrances,' Job xiii. 12.

sists of only 941 verses, many of them not proverbs in any sense, we may take for granted that other forms of 'meshālim' were among the two thousand that are lost. They were probably parables from nature which, Josephus says, king Solomon "composed [συνετάξατο] about every tree separately, from the hyssop to the cedar; and in like manner also about the beasts of the field and the birds of the air, whose nature he understood thoroughly, through the wisdom God had given him."[1] Or perhaps, were they apologues, allegories, &c., to which the term ἔικων would practically apply, as well as to distichs or 'examples.'

For stories of that kind have been in favour with "the children of the east country" from the very beginning of time, according to Hindoo reckoning.

Such as, for instance, that capital story [uttamam kat'hitam] of the Cat and the Rat, told by Nārada to Sanjaya's father;[2] and that other story of the Owl, the Cat and the Rat under the sacred Fig-tree, told by Bhishma to Yudhishtira.[3] Then there is the legend [purāvrittam itihāsam] of a king who left his kingdom and came back a beggar, told by Arjuna;[4] also another very old story [itihāsam purātanam], told by Vrihaspati at Indra's request, and mentioned by the Rishi Devast'hāni.[5] Then that other story of the two brothers Shanka and Likhita, told by Vyāsa;[6] the story of the Crow and the Swans,

[1] Three thousand books of parables, &c., alleged to have been written by king Solomon, would be a mere trifle among all the wonders attributed to him by legendary tradition found in the Talmud, the Qoran, and developed in the sixty folio volumes of the 'Suleymān Nāmeh' preserved in the Imperial Library at Constantinople. See Fürst's Perlen Schnüre, p. 42—55, 119—121; Rosenöl, vol. i. p. 147—257; Wagenseil, Entdecktes Judenthum, vol. i. and ii., &c.

[2] Maha Bh. Udyoga P. 5421 sq. [3] Id. Shanti P. 4930—5130, and 7155, 8217 sq. [4] Id. ibid. 536 sq. [5] Id. ibid. 615 sq. [6] Id. ibid. 668 and 1293.

told by Shalia to Karna;[1] and another story of a conversation between Manu and Prajāpati,[2] &c.

Then at a much later period [B.C. 1000?] we have Hesiod's fable of the Hawk and the Nightingale,[3] that may be compared with the much older one of Indra and Vishnu Karna as Kite and Dove, told in the Dsang-Lun.[4] Also the fable of the Bittern and the Mussel, told by Su-tai [B.C. 318], probably the oldest Chinese fable, and often mentioned in Chinese writings. Many also of the Indian tales that spread East and West under various names, found their way into China. We find even the fable of the Lion and the Mouse in demotic Egyptian, on a papyrus of the time of the Ptolemies.[5]

Of wise sayings, maxims, proverbs or precepts, those of Kaqimna, who was prefect under Snefru of the 3rd or 4th Egyptian dynasty, and those of prince Ptah-hotep, son of king Assa of the 4th or 5th dynasty—who wrote his precepts when a hundred and ten years of age—are together, probably, the oldest book in the world. Many of those wise sayings agree almost word for word with others in the Book of Proverbs; and they, as well as the precepts of the scribe Ani to his son Khons-hotep, of the 20th dynasty [B.C. 1250], together with some of the earliest chapters in the 'Ritual of the Dead,' may have formed part of "the wisdom of Egypt" known to king Solomon, who might have heard also of the wisdom of the Aryan "children of the east country," brought to Jerusalem together with "ivory, apes, peacocks and gold of Ophir."[6]

Among those wise Aryans of old, Vidura figures well in his counsels to his elder brother Dhritarashtra, to whom he told his allegory or similitude [upamā] on the course, or wheel, of

[1] Id. Karna P. 1876—1946. [2] Id. Shanti P. 1395. [3] Op. et Di. 200. [4] Fol. 13. [5] Zeitschr. Egypt, 1878, No. 2. [6] 1 Kings ix. 11, 26—28.

this world[1] [sansārachakra; comp. τροχὸν τῆς γενέσεως, S. Jam. iii. 6]. We have also another similitude [upamā] of the river Sita, a branch of the Ganges, told by Bhishma.[2] Then follow Jotham's parable of the Bramble;[3] Nathan's parable of the Ewe-lamb;[4] and later, Buddhaghosha's parables; with many others frequently met with in Buddhistic writings; such as that of the Lost Child, in the Padma-dkar-po; in the Altan Gerel; in the Dsang-Lun, called Uliger-ün Dalai, 'Ocean of Parables,' in the Mongolian version of it; with which we may compare Somadeva's 'Kat'hā sarit Sāgara,' 'Ocean (or receptacle) of Streams of Stories.' Such parables or similitudes occur also frequently in the Jātakas, or births of Buddha; while in Greek we have a collection of similitudes by Demophilus, called Δημοφίλου ὅμοια.[5]

But of all such works, the one which on the whole, perhaps, answers best to the Hebrew מְשָׁלִים, 'meshālim,' in its widest acceptation, is the popular Sanscrit Hitopadesa, 'friendly or proper advice,' in prose and verse, by Vishnu Sarma, which has been translated into most Indian and many European languages, and is the groundwork of the so-called Fables of Pilpai or Bidpai, of the Anwar-i Sohaili, the Kkirud-ufroz, Humayoon Nāmeh, Lokopakāraya, Rājaniti, and other works of the kind. Nay, the translators of the Book of Proverbs into Sanscrit verse could find no title more appropriate for their translation than 'Hitopadesa,' after their Sanscrit model.

Those and other like stories, fables, proverbs, maxims, &c., written ever since, would all be generally included in the Hebrew term מְשָׁלִים, 'meshālim,' which, when applied to the Book of Proverbs in particular, finds a counterpart in the several Nitishātakas, or centuries of moral couplets, by Chā-

[1] Maha Bh. Shanti P. 1476 sq., and Udyoga P. [2] Id. ibid. 2099
[3] Judg. ix. 7. [4] 2 Sam. xii. [5] Ed. Gale.

nakya, Bhartrihari, Saskya-pandita, Zamaschari, Kamandaki and a host of others; in the collections of Drishtantas, or 'examples' in distichs on good conduct, morals, &c.; in the Dhammapada, 'footsteps to religion' or 'path of virtue;' in the Bahudorshon, Lokaniti, Subhashita, Subha Bilas, Vrinda Satasai, Rishta i juwahir, Pat'hya Wakyaya, Ming Sin paou kien, Ming hien dsi, Hien wen shoo, &c.

Among the Jewish people, however, the Book of Proverbs served as a pattern for later works of the same kind, including fables, apologues, &c., such as the Proverbs of Joshua [Jesus] ben Sirach [B.C. 200], known to us chiefly through the Greek translation called Ecclesiasticus [B.C. 151]; and the so-called Alphabets of Ben Sira, a presumed near relation of Jeremiah. Then among later works we have 'Mishle Asaph,' the Proverbs of Asaph, written in good Hebrew, with a commentary, in imitation of the Book of Proverbs; 'Māshāl haqqadmōni,' another book of moral stories; 'Mishle Shu'alim,' fables of foxes, a kind of moral rendering of the fables of Esop by Rabbi M. Niqdani; and many other such works.

But we find the title of the Book of Proverbs in other languages applied also to fables, apologues, &c. Thus in Aramean we have 'Mathle d' Sophos,' the fables of Sophos, the probable original of the Greek fables of Syntipa; 'Mathle d' Yusephos,' the proverbs, parables or fables of Joseph, probably meant for 'the Fables of Esop,' and included by Ebed Yesu among canonical books.[1] So also in Arabic, Turkish and Persian, in Georgian and in Armenian, the same term applies to the Book of Proverbs and to the fables of Esop, Vartan, Kosh, as well as to parables, maxims or proverbs.

This manifold acceptation of the Hebrew term מָשָׁל, pl.

[1] Assem. Bib. Or. vol. ii. p. 47.

מְשָׁלִים, 'māshāl,' pl. 'meshālim,' may partly account for the two-fold meaning of 'similitude' and of 'rule or government,' of the verb מָשַׁל, whence the noun מָשָׁל is derived; and seems also to show which of these two different meanings is the original one. We all know what influence fables, allegories, proverbs and parables, maxims, &c., exercise over our whole life. The fables we learn for our amusement in childhood, guide us through life, and delight us even in old age. So do parables, with yet greater power and authority. But as to proverbs—familiarly defined as 'the experience of nations and the wit of one man'—we like to bear them in mind, and to quote them as rules and authorities sanctioned by all, from which there is no appeal.

"They are unanswerable," say the Welsh.[1] "Most men will contradict everything; but as regards proverbs, *οὐ θέμις ἀντιλέγειν*, it is not lawful to do so," says the Greek.[2] If "common or vulgar sayings are not allowed in polite society," says one Arab,[3] another says that 'emthāl,' proverbs and like quotations, "are lights (or lanterns) of conversation," and "a seal to a wise man's word."[4] For "wise men only speak parables or proverbs;"[5] and "a wise man confirms his word with a proverb; but a fool does it with an oath," says again another Arab.[6] "Proverbs," say the Persians, "are an ornament to a discourse;"[7] and "*ἀπαθανατίζονται*,[8] are aimed at immortality," says Synesius also. In short, they influence and rule us more or less through life. This firm hold, then, which fables,

[1] 'Diarheb,' or 'diareb,' the Welsh for 'proverb,' properly means 'unanswerable,' that cannot be contradicted. "Pob dihareb (diareb) gwir, pob coel celwydd," "every proverb is truth, every omen a lie."—Pugh's Dict. vol. i. p. 577.

[2] Morell. *παροιμ. ἐμμετρ.* pref. [3] Abu Ubeid, 88. [4] Meid. Arab. pr. [5] Mishna, Surh. Nidda, 5, and Avoth R. Nathan, c. 29, 27, 28. [6] Meid. Ar. pr. 2077. [7] Pers. pr. [8] Synesius de Calvit. p. 85.

parables, maxims and proverbs have on us, seems to show that the original meaning of the verb מָשַׁל, 'māshăl,' whence מָשָׁל, 'māshāl,' a parable or proverb, implied 'similitude,' 'speaking parables;' from which the second meaning of 'influence, rule or authority,' came into use.

There is, however, another and a yet more probable cause for this two-fold meaning of the verb מָשַׁל, 'māshal.' The corresponding term in Arabic is 'mathala' [also pronounced 'masala' in some parts], to be like, to speak parables, &c. But there are also in Arabic the two verbs 'masala' and 'mashala,' to draw the sword [and hold it as a token of rule and power. Rom. xiii. 4; Coptic liturgies; and Egyptian hieroglyphics, in which the sword or dagger is determinative of priority, chieftainship, rule, &c., and stands for 'first.'] These two verbs, 'masala' and 'mashala,' to draw the sword, are not found in the other Semitic dialects, which have only 'māthal,' to be like, &c. But since the Hebrew מָשַׁל, 'māshal'—that stands nearest in order to the Arabic—represents the Arabic 'mathala,' and the Chaldee, Syriac and Samaritan 'māthal,' the 'th' of these dialects being changed to 'sh' in Hebrew—it seems but natural that 's' and 'sh' of the Arabic 'masala' and 'mashala' should pass into the Hebrew 'sh'; and that the Hebrew verb מָשַׁל, 'māshal,' should thus combine the three Arabic verbs, 'mathala,' 'masala' and 'mashala,' verbs of similitude, and of authority and power.

But if this one Hebrew term with several significations is sometimes liable to an arbitrary rendering, there is not the same excuse for it in Greek, that has two distinct terms, both essentially different in their etymology. Παραβολή is, properly speaking, a comparison, a parable. But παροιμία, a proverb, according to such authorities as Didymus of Alexandria,[1]

[1] In Prov. c. 1.

S. Chrysostom,[1] and S. Athanasius,[2] comes from παρά, 'by,' and οἶμος, 'a pathway or road.' Didymus gives as example of a proverb,

"Ρανὶς ἐνδελεχοῦσα κοιλαίνει πέτραν,"

"a drop, by constantly dropping, hollows out a stone;" and says that sentences of this kind were inscribed on stones set up to mark the distance on the road [mile-stones], for the benefit and instruction of wayfaring men as they went along. Such proverbs or maxims may have formed part of the γνωμονικὰ ὁμοιώματα, 'guiding or directing similitudes,' which Jamblichus tells us Pythagoras used in teaching his disciples;[3] as he also used σύμβολα, 'symbols,' ἀποφάσεις, 'definitions,' and ἀποφθέγματα, 'apophthegms,' for the same purpose.[4]

So that according to this probable etymology, παροιμία, 'a proverb,' is properly 'a word by the way,' a 'by-word;' though not in its present acceptation. And it shows that 'parable' and 'proverb' may not be taken the one for the other, as it is frequently done. Thus S. Hilary says, in fact, that a 'proverb' is a 'parable.' "Proverbium non hoc quod verbis sonat explicat; sed dictorum virtutem ex usu verborum communiorum nuntiat."[5] So also says S. Epiphanius, that παροιμία is the same as παραβολή.[6] So does Suidas, and Apostolius also in the preface to his Greek proverbs.

This confusion of ideas may have originated in the use of the manifold Eastern term מָשָׁל, properly a parable or similitude—"a saying both short and frequently used, that has another meaning than the one words convey,"[7] say the Arabs; applied not only to parables, but also to that kind of couplet, or distich, that consists of two hemistichs in apposition the

[1] Synops. S. S. ad loc. [2] Synops. S. S. vol. ii. p. 91. [3] Jamblich. ii. c. 2, and i. 18. [4] Id. Vit. Pyth. c. 22, 23. [5] In Psalm cxxvii. vol. i. p. 368, ed. Ven. [6] Ancor. c. xlii. [7] Golius in Adag. Arab.

one to the other, called in Sanscrit 'drishtanta,' or 'example,' and in Persian 'andāz.' It has been in great favour with Eastern authors from the first, and it makes up a large portion of the Book of Proverbs. From מָשָׁל, a 'distich,' in the sense of εἴκων, an 'image,' or 'example,' came the use of one of its hemistichs, or of some word in it only, for a παροιμία, or 'proverb,' properly so called. The Latin 'proverbium,' 'pro verbo,' for a word, a maxim or sentence, said once for all—seems to point to the same origin as the Greek.

This manifold meaning of the Book of Proverbs led me to think that kindred passages from the writings of some of "the children of the east country"—brought together, as it were, a tribute to the king "whose wisdom excelled them all"—might form a more useful and more appropriate commentary on the wisdom of his words, than adding one more to the many practical helps or critical works already published, in which probably, I could have said little or nothing new.[1] The variety of opinions—not all of equal merit, assuredly—from unconnected and distant portions of the East, will not, I think, be void of all interest; while, at the same time, it will establish a fair comparison between the wisdom "those children of the east country" borrowed from themselves, and the wisdom king Solomon received from above. We shall find, on the one hand, a general agreement in matters of daily life; while, on the other hand, the yearnings of the best of those men of old after "an unknown God," though lacking the faith of the Wise king to whom that God had revealed Himself, yet prove how

[1] The remarks I have made occasionally for the better understanding of the Hebrew text do not deserve the name of criticism. Neither do the few words of my own I have sometimes added, alter in any way the general character of the work, which is made up of detached sentences, for the most part unconnected except in their arrangement, which was arbitrary, and not always what I could wish.

true is the saying of S. Paul to the Athenians, "that God is not far from every one of us."[1]

No, indeed; for we cannot study the best of those ancient children of the East, without feeling drawn towards them. We cannot help being either pleased with their wit, with their quaint common sense which they tell in their own way, or delighted with the freshness of their old ideas, and with the beauty and elegance of their own words, which, alas! wither or die in the rendering. But, best of all, we often feel lost in admiration of the earnestness of some of them "in seeking after God if haply they might find Him." Wherein they, who were without Revelation, often put us Christians, who have it, to shame. How else can we interpret many a passage in Plato, Pindar, Cicero, &c., and some of the hymns in the Rig and Sāma Vedas, sung in praise of "a Father in whom faith and trust raises us to Heaven"?[2]

Surely if prophets of old "who were taught of God," were but "lights shining in a dark place,"[3] among the chosen nation of the Jews, such men as Manu, Lao-tsze, Confucius, Meng-tsze, Zoroaster, and others, must have been set for lamps in the deeper gloom of heathenism. For if "they who had not the law, did by nature the things contained in the law, these, having not the law, were a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness—according to my Gospel," says S. Paul.[4] And thus they bring us—will we, nill we—to see that, not only "were they made of one blood with ourselves," but that, as S. Paul and their own poets told them, they are, as well as we, "the offspring of Him in whom we live, and move, and have our being."[5]

[1] Acts xvii. 27. [2] Rig Veda, i. 6, xvii. 7; Sāma, v. i. 2, 3, 4, 7, 8.
[3] 2 Pet. i. 19. [4] Rom. ii. 14—16. [5] Acts xvii. 28.

And, further, they warn us that if we—who think ourselves so far in advance of them, and so much better and wiser than they—wish to help them in their search after the Truth which we claim as our own, it cannot be by benevolent indifference on our part as to what is true or false, in order to suit or please everybody; still less by letting ignorance or prejudice relegate those 'heathen' to one common doom. As if "the authority to execute judgment"[1] over "those who sinned without the law, and those who sinned with the law,"[2] was not given to Him who is the just Judge of quick and dead; "because He is the Son of Man;"[3] "and needeth not that any should testify of man, for He knoweth what is in man."[4]

But those 'heathen' point to the example set us by S. Paul, and tell us to do as he did. First of all to acquaint ourselves with their own sacred writings, and with the good to be found in them; for he was learned in Jewish and in Gentile lore also. Then to draw near to those members of God's family with deference and brotherly love, as he did at Athens—in order to see how far we may fairly and frankly agree with them. But when we must differ, then gently to try and bring them from their own ideas of "the unknown God whom they ignorantly worship," to the knowledge of Him as revealed to us in His Word. Remembering that they had grown old and hoary through centuries of culture and wisdom, when we were only just emerging from the gloom of barbarism.

So did S. Paul at Athens. He did not offend his audience, neither did he run counter of their prejudices. But he met them on their own ground; he took them by their weak side—the worship of their gods—and convinced them out of their own poets. So that his Epicurean and Stoic hearers, who at

[1] S. John v. 27. [2] Rom. ii. 12. [3] S. John v. 27. [4] Id. ii. 25.

first laughed at him, and called him 'a babbler,' soon altered their mind and begged to hear him again.[1]

Still, with all due respect and liking for those worthies of olden time, one can only couple their sayings with those of Holy Writ, in the words of the Hindoo poet—"as glass brought in contact with gold, borrows from it the lustre of the topaz."[2] True. Yet glass, though it be but glass, is itself clear and bright, and lends brilliancy to the gold. If the gem honours the setting, the setting adorns the gem. And so, in sooth, do many of those wise sayings of "the children of the east country" adorn the gem of Holy Scripture, and receive additional lustre and merit from it.

This feeling of reverence for those ancient writings, but of worship for the Word of God, led me, when an undergraduate at Oxford, to begin these Notes, and to continue them, through many vicissitudes, and at long intervals of time and place, as the *πάρεργον*, by-work, of other duties;[3] looking forward, as I did, to the time when, free from the care of a large country parish, I should have leisure to revise and arrange my materials. That time came at last; but with it also came sickness and failing eye-sight; and, worse, separation from my library, which is at Oxford. This left me almost entirely dependent on my Notes, as they were written at the time—unable to verify many of my references, and to finish my work, which is, I fear, but a rough pen-and-ink outline of what was intended to be a true picture of Eastern thought and wisdom.

[1] Acts xvii. 16—34. [2] Hitop. pref. 81.

[3] These Notes, which exceed twelve thousand, and extend over the whole Book of Proverbs, were all taken from Eastern 'non-Christian' writings, except a few quotations from Ethiopic Didascalia, and occasional passages from Greek and Latin favourites, which could not be ignored altogether.

These gleanings in the "east country," however, such as they are, may yet prove acceptable to some who feel interested in lore of this kind—who, like the favourite swan of Hindoo poetry, will "pluck curds of wisdom from the whey" of what may seem perhaps childish or trivial. But as regards errors, all my own, which, under existing circumstances, will have crept unawares into this work, I can only hope that better scholars than myself will either excuse or kindly correct them. Horace said he would, when he wrote :[1]

"Sunt delicta tamen, quibus ignovisse velimus :
Nam neque chorda sonum reddit, quod vult manus et mens.
Poscentique gravem persæpe remittit acutum,
Nec semper feriet, quodcunque minabitur, arcus.
Verum ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit
Aut humana parum cavit natura."

[1] Ars. Poet. 347—353.

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CORRECTIONS.

P. 21, 22, for "Bikkhus" read "Bhikkhus."
P. 182, for "heb ddin" read "heb ddim."
P. 321, for "Nibbhānam" read "Nibbānam."
P. 375, for "אֹהַבִי" read "אֹהֲבִי"

ORIGINAL NOTES

ON THE

BOOK OF PROVERBS.

CHAPTER I.

1 The use of the Proverbs. 7 An exhortation to fear God, and believe his word. 10 To avoid the enticings of sinners. 20 Wisdom complaineth of her contempt. 24 She threateneth her contemners.

THE proverbs of Solomon the son of David, king of Israel;

"*The proverbs*," &c. See Preface.

"What is there lacking in the Law of the Lord, that thou shouldest seek the teaching of the Gentiles? For, say the Apostles in their doctrine, if thou wishest to know the power and strength of the wise and their doctrine, thou hast at hand the Prophets, Job and Solomon. They are indeed full of wisdom, which thou canst learn of them."[1] And elsewhere, says the same authority, "Let all the books [of Holy Scripture] be unto you both honourable and sacred—such as the Book of Psalms and the Proverbs of Solomon."[2]

These are called Παναρετος σοφία, "Wisdom of every virtue," or "that embraces every virtue," by S. Clement of Rome,[3] and after him by Clement of Alexandria, Hegesippus, Irenæus, and many of the Fathers. S. Gregory Nazianzen calls the Proverbs σοφία παιδαγωγική,[4] "educating wisdom," and Abulpharaj, "prac-

[1] Didascal. Apost. Æth. c. i. [2] Apostol. Const. Copt. c. vii.
[3] Ep. Cor. i. lvii. [4] Or. xi.

tical wisdom, eminent among other books."[1] But the Apocryphal Book of Wisdom, or Wisdom of Solomon, is also called Πανάρετος σοφία by many ancient authors, who give to the Book of Proverbs the simple title of Σοφία, "Wisdom."[2] "It is, in sooth, a gathering of virtues and of the teaching of wise men; a treasury of virtues gathered together, as the sea, that great treasury of waters, gathers all rivers that flow into it"—said of Sa-skya's "Treasury of Good Sayings" by his Buddhist translator, who adds: "Even if thou canst not attain to wisdom in this birth, it is a precious thing for thee to borrow and to take with thee as a recommendation for hereafter."[3] "For," says a higher and better authority, "the Word of God is a good provision by the way for our whole lifetime;"[4] yea, "better than many treasures."[5]

"Alas for old age!" says Ptah-hotep [prince and prefect under king Assa of the 5th Dynasty, and long anterior to Abraham]; "could I, decrepit as I am at a hundred and ten years of age, tell others the words heard in the beginning, in olden time, from the gods themselves?" His god Osiris answers him: "Teach the words of olden time; they will be the food or support of children and of men."[6] Ptah-hotep then gives his precepts, often quoted in these pages, and at the end of them he says: "If thou hearkenest to what I have told thee, all thy plans and actions will tend to 'Ma' [first and divine principle of all that is true, beautiful and good]. These precepts are a treasure to those who keep them faithfully, and their memory will continue in the mouth of mankind by reason of their beautiful arrangement."[7] But before Ptah-hotep, Kakimna [who was also prefect under king Snefru of the 3rd Dynasty] said of his own work "On Good Manners," the oldest writing on earth: "If all in this book is listened to as I have said it, to guide [others] to useful ways, some will lay

[1] Dyn. Arab. p. 50. [2] Cotel. PP. Apost. vol. i. p. 179. [3] Saïn üghes, fol. 2. [4] S. Cyril Hier. [5] Ascens. of Isaiah, at the end. [6] Pap. Prisse, pl. v. l. 3—5. [7] Id. pl. xv. l. 8—10.

it in their bosom [learn it by heart], repeat (or recite) it as it is written [word for word], and that will do them more good than anything (or all) else in the world."[1]

And Chu-tsze [a Chinese philosopher in high repute, author of the Siao-hio, "Little Study," for young people, as the Ta-hio, "Great Study," was for men]: "By dwelling on the sacred classics, by weighing the wise and worthy teaching handed down to us, and by using this book [Siao-hio], youth, yet untaught, will be instructed."[2] "Looking up to the sages for a pattern, and to the worthies of old for a model, Chu-tsze rehearses this chapter for the instruction of the young who are still in the darkness of ignorance."[3] "For to be freed from such darkness," says the Buddhist, "is one door to religious enlightenment; it heals the plague of lack of knowledge."[4]

"Hear, then, the words of wisdom," says Enoch, a yet older name than any of the preceding ones. "No one has yet received from the Lord of Spirits the wisdom that has been given me, a portion of eternal life, as it was contained in one hundred and three parables [or proverbs] which I was enabled to declare to the inhabitants of the earth."[5] Therefore "let not these parables [or proverbs] appear light in thine eyes," says a Rabbi, "for by means of a parable a man can stand firm in the words of the Law. It is like a king who, having lost a gold coin or a pearl of great price, looks for that pearl by means of the slender wick of a lamp worth one farthing, and finds it."[6]

2 To know wisdom and instruction; to perceive the words of understanding;

Wisdom, חָכְמָה, is originally 'skill,' and חָכָם 'skilful'—"οἷον Φειδίαν λιθουργὸν σοφόν," as we call Phidias a clever [wise] sculptor; only signifying thereby that "σοφία—ἀρετὴ τέχνης

[1] Pap. Prisse, pl. ii. l. 4—7. [2] Siao-hio, c. ii. [3] Id. c. iii. [4] Rgya-tcher rol-pa, c. iv. [5] Bk. Enoch, c. xxxvii. [6] Midrash Rab. in Cant. i. M. S.

ἐστί, wisdom is the virtue [or merit, excellence] of an art," says Aristotle.[1] But "skill without wisdom in itself is not to be accounted skill," says the Spirit of Wisdom.[2] And the verb חכם, especially in Arabic, implies order, judgment, and also wisdom; thus 'hookm,' order; and 'hakeem,' a wise man who prescribes, a doctor. Hence חָכְמָה expresses the various meanings of 'wisdom,' not only as διανοητική in its intellectual aspect, but also as ἕξις, habit of mind,[3] the result of principle. Aristotle fails to give us this principle, which is not νοητικόν, mental only, but is also spiritual and in the heart.

For wisdom, A.-S. 'wis-dom,' is 'wise or right judgment.' [Comp. A.-S. 'wita,' 'witan,' 'wis,' 'wisa,' G. 'wissen,' Sscr. 'vid,' to know or perceive; Lat. 'vid-eo,' Gr. εἴδω, or rather *fίδω*, 'wit,' 'to wit;' witness, 'I see,' often said for 'I understand;' οἶδα, 'wot,' 'to wot,' 'I know' from hearsay or mental perception.] So that real wisdom seems to be the right judgment in all things of a ready mind, wrought in us by the one principle of the love and fear of God. "Sapientissimus est," says Cicero,[4] cui quod opus sit; ipsi venit in mentem," "He is wisest who perceives at once what is required at the time." This ready perception and correct judgment between right and wrong is thus told in a Buddhist treatise on Wisdom: "I, Hjam-dpal, [Manju-Sri, the god or personification of Wisdom] am supreme, incomparable knowledge [or wisdom], that sees at a glance [lit. without deliberation]."[5]

"*To know wisdom*," &c. "In teaching men," says Confucius, "always inculcate these five virtues: *jin*, humanity, ἀγάπη; *i*, justice; *li*, propriety; *chi*, wisdom; and *sin*, faithfulness."[6]

"To consider these three virtues, *jin-jo*, *gi* and *chi*, humanity [doing to others as to oneself], justice and wisdom," say the Japanese,—"to decide aright between right and wrong, and not to look at evil any how,—that is wisdom."[7]

[1] Eth. ζ', 1141, 10. [2] Mainyo i kh. c. xi. [3] Id. ά, 1103 a. 21.
[4] Pro Cluentio. [5] Hjam-dpal, fol. vii. [6] Medh. Dial. p. 153.
[7] Shi tei gun, p. 14.

"The strength (or virtue, ἀρετή)," say the Rabbis, "which God gives His servants to enable them to do His work, is intelligence, wisdom, patience and hope, and the prospect of reward in eternity."[1]

And in the Mainyo i khard [a treatise on the Spirit of Wisdom], we read that a sage, seeing how many religions were opposed to the true [Mazdayasnian] one, inquired of sundry high-priests, Which is the best thing for the preservation of the body on earth, and for the emancipation of the spirit? Then they answered through the revelation of religion: "Of all the good that comes to men, wisdom is best; for by the power of wisdom they can guide themselves on earth, and by it also reach heaven. For it was by his own original wisdom that Hormuzd created the earth and all that is in it."

The sage then took refuge in the Spirit of Wisdom ["the original, eternal, heavenly Wisdom, one with Hormuzd, who by it made the worlds"[2]], to whom he offered more prayers than to any other Ameshaspands [inferior heavenly deities, archangels]. He then became aware that the true [or honest] way to perform for oneself all meritorious deeds and other actions is through the power of wisdom; that therefore one ought to be diligent in pleasing the Spirit of Wisdom. Then that Spirit, seeing the sage's mind and desire, showed himself in a body, and said: "Friend, foremost in piety! receive instruction [or revelation] from me, that I may be thy guide, and teach thee to please Yazd [God] and good men, for the preservation of thy body on earth, and for the emancipation of thy soul in heaven."[3] "For a wise man is not wise," say the Arabs, "until he has overcome his evil nature."[4] And Confucius ends his Dialogues with his disciples thus: "He who knows not the [will or] commands of Heaven, can never become a wise or superior man."[5] For that great and good man did yearn for a principle of action better than he found

[1] Ep. Lod. 729. [2] Mainyo i kh. c. lvii. [3] Id. i. 37—61.
[4] Ar. pr. [5] Hea-Lun, c. xx.

within him when he said: "Virtue alone is not able to keep men from evil. Those who hear of righteousness are unable to follow it, and the wicked are not able to alter their course. It is a grief to me."[1]

"*instruction.*" מוּסָר, Arab. adab, 'education,' that implies chastening. LXX. παιδεία, "which is, to learn to like good and to hate evil, and should begin early," says Aristotle.[2]

"Doing good improves the countenance (or complexion)," says Tsze-hëa. "In serving one's father and mother, let a man exhaust his strength; in serving his prince, let him risk his life; and in his intercourse with his friends, let him speak truthfully. Though men think such a one untaught, yet wise men call that good teaching [education]."[3]

And Tseu-sze: "Heaven's order (or decree) is called 'nature:' to follow it is 'Tao,' the way; and to establish (or instruct) this way, is called 'instruction' or teaching." On this the Japanese commentator says: "Man, having received the beginning of his existence from Heaven, is a being with a nature drawn from thence. His nature, therefore, is good, and not bad; and to follow it is *michi* (or Tao) the way; and to teach or promote this way, is by sages called education or instruction."[4] [Tao has many meanings. The mystic sense in which it is used by Lao-tsze and other Chinese philosophers, is probably the reason that led the Shanghae Delegates to choose it, very properly it seems, as a substitute for ὁ Λόγος in S. John i.]

Meng-tsze teaches the same as regards man's natural heart. One of his most celebrated sayings, the text of one of Kiu O's Japanese sermons, is, *jin jin-sin yay*, "Humanity is the heart of man;" and *i jin-loo yay*, "Justice is man's way to walk in."[5] "This benevolence," says the Buddhist,[6] "is one of the doors to holiness, and is one of the attributes of the Bodhisatwa in

[1] Shang-Lun, c. vii. [2] Eth. β', 1104 b. 12. [3] Siao-hio, c. 1.
[4] Chung yg, Jap. ed., and Siao-hio, c. i. [5] Hea-Meng, xi. 11.
[6] Rgya-tcher rol-pa, c. ii. and iv.

Dgah-ltan, the abode of joy." "Who then practises humanity [jin]? He who seeks the profit (or advantage) of others, as he would his own."[1]

"*to perceive*," &c. לְהָבִין, to understand, to 'discern' words of understanding, that is, of discrimination between right and wrong.

3 To receive the instruction of wisdom, justice, and judgment, and equity;

"To receive," מוּסַר הַשְׂכֵּל, a teaching, or training, 'to render one intelligent, to train the intellect.' Chald. מַרְדוּתָא, chastening, correction [eruditio, è rudis].

"*To receive instruction of wisdom.*" "Give your heart to instruction," says the Burmese schoolmaster to his scholars; "from the size of a hair it will grow to that of a river. By cleaving to it you will acquire great knowledge and wisdom, until you become 'an elephant with two tusks' [a very great man in learning]."[2] "This moral instruction," says V. Sarma, "will give skill and elegance of speech, and also wisdom and knowledge [vidyam]."[3]

"Wise men of old," says Kiu O, "seeing how little mankind sought after their own [original] heart that had gone astray, showed them the way to it. And this showing (or signifying) is called instruction or moral study."[4] "But instruction should be short," says Maimonides. "The wise say that one should teach in a short way [much in few words]; to say little in many words is indeed folly."[5] [A useful hint to many.]

"*justice, judgment and equity.*" "Determine," says the Greek, "to form thy judgment according to justice, and not for the sake of advantage."[6] As a help to this right judgment, "thought, wrapped in wisdom," says the Buddhist, "sets one free from corruptions, namely, lust, individuality [self], false

[1] Phreng wa, p. 11. [2] Putt-ovada, p. 15. [3] Hitopad. Pref.
[4] Sermons, vol. i. Serm. ii. p. 2. [5] Halkut deh. ii. 4, fol. 12.
[6] *γνωμ. μον.*

doctrine and ignorance."[1] "For men in general are partial; but to see evil in those they love and good in those they hate, is indeed rare under heaven," says Ts'heng-tsze.[2]

And Tseu-tsze: "Justice is equity."[3] "Justice is the power (or faculty) of discrimination (or award). It is the rule (or measure) of *jin*, humanity. It agrees well with ability. He who has it is indeed strong."[4]

"If a man," says Dr. Desima, "having made a promise, breaks it, instead of feeling displeased, think, 'That man has altered his first intention; he cannot have broken his promise.' This is justice."[5] [Charity, rather than justice.]

"Justice," says Husain Vaiz Kashifi, "is the governing officer of a state; an ornament to it, and a ray that sheds abroad light, and scatters darkness. God assuredly commanded this virtue to His servants when He said [in the Qoran]: God has ordered justice and kindness (or favour). Justice, then, is to award justice to those that are oppressed; and favour [ihsān] is to apply the salve of repose to the wounds of the wounded."[6] "Justice is very great and unchangeable; it has not passed away since the days of Osiris; it is very strong. This is a father's saying."[7]

"Justice is the mainstay of a kingdom," says Sādi.[8] "Because Nushirwan made choice of justice, his name is held in honour to this day. Uphold the world through justice [insāf] and equity, and with it rejoice the heart of thy subjects, O king! Agree [be on good terms] with them, and sit at ease from fear of thine enemy; for the subjects of a just sovereign are a host around him."[9] "For what greater advantage canst thou reap than to bear the name of Shāhanshāh 'ādil, "Sovereign the Just"?[10]

"*equity*." מֵישָׁרִים, lit. 'straight,' smooth and even, fair and

[1] Mahaparanibbh, p. 81, fol. nya.
[2] Comm. on Ta-hio, viii.
[3] Chung yg, c. xx.
[4] Li-lin, Li-ki, viii.
[5] Shi tei gun, p. 14.
[6] Akhlaq-i m. xv.
[7] Ptah-hotep Pap. Pr. vi. 5.
[8] Pend-nameh, p. 14.
[9] Gulistan, st. 6.
[10] Pend-nameh, p. 15.

upright dealings. Chald. תְּרִיצוּתָא, 'rectitude.' LXX. *κρίμα κατευθύνειν.*

"Equity is one half of religion."[1] "It is an ornament to the wise to incline to neither side, like a balance evenly weighted."[2] "What, then, is equity?" asks Ramajuna. "It is to deal even-handed justice to all classes."[3]

4 To give subtilty to the simple; to the young man knowledge and discretion.

עָרְמָה, 'subtilty,' prudence; also 'craft,' cunning. LXX. *πανουργία.*

"*To give subtilty*," &c. "Good words spoken by the noble, god-loved, king's son, elder of his race, the civil ruler and scribe Ptah-hotep, to teach the ignorant the knowledge of the just measure [meaning] of a good word, as a warning to those who should transgress it, and for the benefit of those who hear it."[4] "Let the young man stand forth, who is right-thinking, right-speaking, right-doing, and who knows well [the law, hukasrem]."[5] "I will now rehearse the fundamental rules," says Chānakya, "whereby even a fool may become [pandita] well informed;"[6] albeit—*ἅμα δ' οὐ ῥάδιον νεότητα νικᾶν ἐστι*—λόγῳ,[7] "it is not easier to persuade a youth than to teach a deaf man by word of mouth only," says Menander.

"*discretion.*" [מְזִמָּה, taking counsel, 'considering,' 'reflection'—thus, by inference, discernment, 'advisement' (Marg. reading), tact and propriety, in conduct and manners.]

"Decorum, good manners, discretion [adab] consists in restraining oneself from every unpleasant word, and from every action that is not praiseworthy; to show proper respect to oneself and others, and to put to shame neither oneself nor others. Decorum is good in all, especially in princes, who are to set an example to their subjects. We must ask God to

[1] Turkish prov. [2] Cural, 118. [3] Comm. on Cural, xii. 111 sq.
[4] Pap. Pr. c. v. 7. [5] Vispered, iii. 18. [6] Chānakya shat. 2.
[7] Menander, *ἀνεψ.*

teach us how to behave [decorum, self-respect], for without it we are shut out from His grace. Discretion [good manners] is better than the treasures of Qarun. Great men have never sought after riches, because they pass away; but they have 'held the reins at full speed' towards justice and good manners; for through this they earned a great name."[1]

"Manner maketh man." "Four things," says Attar, "show the excellence of a man: learning, showing respect without [creditor and debtor] account, good manners, and giving a straightforward answer. Whosoever has knowledge, intellect and discernment, holds all other such men in high esteem."[2]

"*discretion.*" "He that is moral and clever can discern truth from a lie, as the flamingo discerns curds from water."[3] [This is a favourite saying among Indian writers. Thus in the Preface to the Pancha-Tantra, we read that "as the written Shastras are too [wide] extensive to be [crossed] read through—setting aside what is useless, the [juice] essence of them may be seized as a bit of curds in the water is by a goose."[4] Whence probably, in the Balabod, a book for Tamil children, they are told that the learned and the ignorant are as unlike as the swan and the heron [emblem of stupidity]; the swan being so far superior in knowledge that it can discern curds from the water with which it is mixed."[5] And "the part of a wise man is to know how to discern virtue from the defects of any one. Milk in water may be clearly seen through heat; but one would prefer cow's milk."[6]] "Knowledge," says Vishnu Sarma, "gives discretion, and from discretion comes worth [or merit]."[7] But "a young man of good family who comes at once into plenty of money, is not thereby made clever or well informed."[8] [That money gives him no real qualities.]

"For the ignorant man who does not know the rules of propriety (or politeness) is a great fool; and the sense of his

[1] Akhlaq i m. c. x. [2] Pendeh i at. c. x. [3] V. Satasai, 172.
[4] v. 10. [5] Balabod, 2. [6] Saïn ügh. fol. v. [7] Hitop. Pref.
[8] Kawi Niti Sh. p. 14.

six senses [mind is the sixth] is blunted. He knows not the taste of the betel-leaf and areka-nut; and the prepared chunam is far from his lips [he is a stranger to good company or society]."[1]

"Small country children prattle, and monkeys skip about, but he among men who is well taught is a great sage. But what about him who is untaught?"[2] said Gautama to his son.

"The ways of wise men [disciples of wisdom]," say the Rabbis, "are modesty and a humble spirit, a retiring manner, and to be beloved of all."[3] "Wise men are agreeable in society; but common, uneducated men are not."[4]

Confucius said to one of his disciples: "Be respectful, and you will keep aloof from trouble; be dutiful, and men will love you; be faithful (or sincere), and men will support you. The wise and good man fears [respects] great men [his superiors], but the mean man is familiar with them."[5]

Confucius himself, when in his native village, was very modest, gentle and silent, as if unable to speak.[6]

"For a respectful behaviour [*li*, propriety, in the original Chinese] makes the distinction between a well-bred man and a low individual."[7] And "a good run [after success in life] is [cadw moes] to observe good manners; whereas the worse blemish is [drygfoes] bad manners,"[8] say the Welsh. "Acting contrary to established custom is to be scorned like the kimba fruit. For considering oneself and others, it is desirable to keep to the prevailing use [rule or custom]."[9] So says the Tibetan Lama [bla-ma] in his work, "put together with good intention from collections of old sayings for the teaching of faithful, respectable and fortunate youths; thus written in a short summary for the use of this and of future generations."[10]

"What is the root of discretion [consideration, respect, de-

[1] Kawi Niti Sh. p. 14, ii. 1, 2. [2] Rahula thut. 16. [3] D. Erez Sutta, i. 1. [4] Ibid. iv. 1. [5] Ming Sin P. K. c. vii. [6] Shang-Lun. x. 1. [7] Gun den s. z. mon, 305. [8] Welsh pr. [9] Bslav cha, 3. [10] Id. ibid. 2.

ference]? To refrain from asking about this or that."[1] [Importunity.]

"When in presence of thy better [elder]," says Ptah-hotep, "do not stare at him, but speak to him only when he addresses thee. He is hateful who does not act thus. Give place to thy elder, and greet [receive] him 'with thy nose to the earth' [in worship]."[2] "And then order thy heart properly within thee. Drop thy arms, bend thy back, and do not feel angry if he is harsh towards thee; for to oppose him would only show thy want of knowledge. Remember thy place and duty [lit. what thou hast to bear on thy arms], and let thy sense and prudence act towards him as thou oughtest to do."[3]

"When thou art with uncongenial people," say the Cingalese, "keep silence; the white lotus [kumuduwa] when looking on the red lotus [tamuru] closes itself blushing."[4]

"A good sign in a man is that of shame,"[5] say the Rabbis. "A heart of shame is the beginning of righteousness (or mending)," says Kiu O;[6] "whereas pride is a token of poverty of mind (silliness)."[7] "But good people are courteous; the low alone can be rude."[8] "And [sherivu] modesty, not to be first to speak among superiors [nanda] is a good [virtue]."[9] "He," says Confucius, "who knows how to blush, has advanced towards bravery (courage)." "And he who is in earnest about his daily walk in life, has advanced towards humanity [jin]."[10]

As bearing on the whole verse, Tsze-san said: "The way of the good and wise man is four-fold: his behaviour is with self-respect; his actions are especially respectful towards others; he feeds the people with benevolence; and deals with them in righteousness."[11]

And Tsze-chang having asked Confucius respecting one's conduct, Confucius answered: "Be respectful, and you will

[1] Ratnamal. 19. [2] Pap. Pr. vii. 1, vi. 13. [3] Ibid. v. l. 10 sq. [4] Subhashita, 53. [5] Nedar. 20, M. S. [6] Sermon, vol. ii. 1. [7] Sanhedr. 24, M. S. [8] Hill prov. 105. [9] Cural, 715. [10] Chung yg, c. xx. 10. [11] Ming Sin P. K. c. xiii.

not repent of it; be generous, and you shall win the multitude; be faithful and sincere, and men will trust you; be active [dapper, clever], and you will gain merit; and be benevolent, and find satisfaction in serving others."[1]

"If a man, not knowing his place, gets into a passion, shall we laugh at him? Nay, we will remember our own place (or position) and not do so. Assuredly that is discretion (or decorum, propriety). But to feel angry or annoyed would be to forget our own place."[2] "For a man, in that he is a man, is—propriety and justice [*li*, *i*]; propriety is the principle of justice, and consists in regulating one's bearing and manners."[3]

5 A wise man will hear, and will increase learning;
and a man of understanding shall attain unto wise
counsels:

"and will increase"—לֶקַח, 'learning,' 'doctrine'—wherewith 'to catch' or win others. But "wise counsels," תַּחְבֻּלוֹת, Chald. מַדְבְּרָנוּתָא, means 'the careful steering of a ship,' not only with the helm, but through dangers and storms, by trimming the sails and the ropes. Vulg. rightly, "gubernacula possidebit." LXX. *κυβέρνησιν κτήσεται.*

"*A wise man*," &c. "An intelligent man's intellect, when he is deficient in knowledge, will acquire it with increasing energy. A lion, when hungry, feeds even on the brains of large ants."[4]

"A disciple, after making his offering to the Patron of the world, will improve rapidly by reading and attending to his lama's instruction, though not so at the beginning. But by dwelling on perfect thoughts, he will greatly increase [his learning] through his own earnest efforts."[5] "He who says, 'I don't know,' and wishes to learn, is better than he who knows and boasts [is proud] of it."[6] For "the best men among

[1] Ming Sin P. K. c. xiii. [2] Shi tei gun, p. 14. [3] Siao-hio, c. iii.
[4] Legs par b. p. pref. fol. 2. [5] Byam chub lam gyi sgron ma, fol. 3.
[6] Arabic prov.

the good are the learned ones; as among friends the best are the old ones."[1]

"Who then is wise?" asks Rabbi Ben Zoma. "He who learns from everybody."[2] Thus "a learned man, endued with immense wisdom, will nevertheless take a little from another learned man, and by such continual practice will attain to universal knowledge."[3] So, "πολυμαθὴς ἴσθι ἢ ἀμαθής, Either know much or nothing," says Cleobulus; to whom Pittacus answers, "χαλεπὸν τὸ εὖ γνῶναι, Well, but it is hard to know aught well."[4] For "learning is a wild animal, to be tamed only by practice."[5] "He, then, who loves study, advances towards wisdom."[6]

"The way to acquire knowledge," says Meng-tsze, "is to study extensively, and to discuss clearly what one learns, aiming at a general result from it all."[7] And Confucius: "To inquire into old things and to acquire new learning, is the way to become a master."[8]

"To sit and meditate on what I have learnt, to study without feeling disgusted, and to teach others without weariness—how can I do it?" says again Confucius.[9] To whom Solon the Athenian[10] answers: "Γηράσκω δ'ἀεὶ πολλὰ διδασκόμενος, I grow old, ever being taught [learning something new]." And Lao-tsze: "Study in earnest, and daily increase in knowledge."[11] "For the capacity of the mean man is small, and soon filled up; but the insight [perception, intellect] of the superior man is deep, and difficult 'to flow over' [fill up]."[12]

And lastly, says the Malay: "A man of understanding is known by seven tokens. (1) He does good to those who do him harm, he rejoices their heart, and excuses or forgives their mistakes. (2) He bears himself lowly towards his inferiors, and honours his superiors for their own sake. (3) He follows

[1] Ebu Medin, 88. [2] Pirqe Avoth, iv. 1. [3] Legs par b. p. 3. [4] Sept. Sap. [5] Arabic prov. [6] Chung yg, c. xx. 10. [7] Hea-Meng, viii. 15. [8] Shang-Lun, i. 2, 11. [9] Shang-Lun, vii. 2. [10] Solon Ath. ix. ed B. [11] Tao-te-King, c. xlviii. [12] Hien wen shoo, 104.

earnestly after all good and worthy actions. (4) He abhors all evil doings. (5) He calls constantly on God's name, and prays for forgiveness. (6) He says what he has to say with propriety, in time and place. (7) In all difficulties he trusts in God and places his dependence on Him."[1]

6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

וּמְלִיצָה, "and," either an "interpretation," 'foolish talk,' or an 'intricate, involved saying, the meaning of which is not apparent.' Here "interpretation" does not suit the context, which is best followed by Chald. פְּלַאתָא, the Syriac term used in the Gospels for 'parable,' and that differs from מָשָׁל when said of a more concise 'proverb.' LXX. *σκοτεινὸν λόγον*, that requires greater ingenuity than does a mere "interpretation." וְחִידֹתָם and their (enigmas) riddles; 'intricate' rather than "dark" sayings. *δύσφατοι αἰνιγμάτων οἴμαι*,[2] "the windings hard to tell [or unravel] of riddles." But see Habak. ii. 6 in Hebrew.

"*To understand.*" "What is there unattainable [asādhyam] by the intellect [buddhi]? Understanding will achieve more than either books, elephants, horses or footmen can ever do."[3] "Understanding [buddhi] is [ad'hwakasāyi] ascertaining."[4]

"*a proverb, and the interpretation*" [a fable, allegory, proverb, wise saying, &c.]. "For it is better to understand poetry than to speak [or read] it."[5] "The words of Sādi are proverbs [emthāl, similes, wise sayings, &c.] that will profit thee if thou attend to them. It would be a pity to turn away from them, for they are the way to thy wealth [good fortune]."[6] For "the counsel of the wise is the brightening of the mirror of the heart." [Compare *Ming sin paou kien*, "Mirror of a bright Heart," the title of a celebrated Chinese collection of wise sayings.] "The purpose of both worlds has its root in their counsel."[7]

[1] Bochari de Djohor, p. 171. [2] Lycophr. Cass. 10. [3] Pancha Tantra, i. 140. [4] Tatwasamāsa, 8. [5] Pers. pr. [6] Beharist. ii. 26. [7] Akhlaq i muhs. iv.

"A man acquires knowledge through good ability; what he hears increases through wisdom; through wisdom he gathers the sense [of what he reads or hears], and the sense gives him pleasure."[1] And "a man who is firm in what may be known, is said 'to know' [to be learned]; and when that knowledge is according to right, he is said to be wise."[2] "And wise (or learned) men mend their own defects (or failings, faults); but it is not so with the foolish. Herodi [Garuda, on which Vishnu rides] is able to slay venomous snakes; not so the crow."[3] "A riddle or parable is a precious stone and sweetness in the hands of him who [has] tells it; it will turn to whatever he wishes."[4] "And he who explains it is as if he gave two eyes to a blind man."[5]

"*the words of the wise.*" "What makes a wise man? To divide [halve, discern] that which makes the difference [between the two]."[6] "Wise men of learning, then, choose the best by making out the difference. They take musk from the pouch of a scented animal."[7] For "he is wise who, whatever the matter be, sees the [body, substance] real meaning of it."[8] "Therefore," says the Burmese teacher, "are people taught to distinguish the meanings of words, in order to receive intuitive knowledge, and to have wisdom poured into them."[9] "And one [the 7th] advantage of the 'Commentary on Sweet Words' [a Tibetan work] is that it reminds one clearly how wise men of old taught intelligent people to make a distinction between good and evil, virtue and vice," &c.[10]

"The world will perish," says the Tamil proverb, "and the heavens will perish, but the word of the mighty will not perish." "A mettled horse," said Goba Sechen, "is not worthless because he is thin, though not fattened and restored to good condition; and a lion when old still watches the holes of the

[1] Lokaniti, 20. [2] Siün-tsze, i. c. xxii. [3] Saïn ügh. 3. [4] Mishle As. xlv. 17. [5] Id. ii. xxxvi. [6] Drislan phreng wa, 8. [7] Saïn ügh. 7. [8] Cural, 355. [9] Putt-ovada, 20. [10] Sñan-ngag me-long gi dgah, fol. 10.

polecat. So also good men, like steeds, when grown old, still have good words for other men."[1] "Those who hearken to the words of the wise, will escape sin (or guilt); but those who will not hearken to them will incur great guilt,"[2] say the Burmese.

"Look not for glory, in wishing to become wise all at once," says Cleanthes,[3] "neither care much for the reckless opinion of the many; for the multitude has neither *συνετὴν κρίσιν*, intelligent discernment, *οὔτε δικαίαν οὔτε καλήν*, nor yet just and good judgment; thou canst find all that only among very few men." Speaking of Maku [Meng-tsze] and Si Koi [Yu], the Japanese say: "Propagate their good maxims, for they have set you an example. Having first hearkened to the voice [of their teachers], they have made the right way plain to you."[4] "Follow [imitate] the example [of the wise kings Yu, &c., of old]," says Confucius, "and do not make a new way for thyself."[5]

"A wise man reveres [lit. fears] the words of good men;"[6] "but a mean man despises them."[7] "The counsel of men of old—of them it is said by the majesty of that god (Osiris): Instruct men in the word (teaching) of olden time; it is good for young and old alike," said Ptah-hotep.[8] "That word enters readily into every heart and creates no satiety."[9] "How great was the obedience of those men to God!"[10] [Ptah-hotep the Egyptian, who was long anterior to Abraham, had his *neteru*, 'gods,' and also his *neter*, 'god' Osiris; as Cicero had 'deos' and 'deum;' Socrates, Plato, &c., had *θεοὺς* and *θεόν*; and as Abraham had אֱלֹהִים and אֵל שַׁדַּי, 'gods' and 'God Almighty.' While from India we hear: "What was that hymn which all the gods offered [sang] to the One god, Prajāpati?]"[11]

"If holy men had not left us books, the good words and

[1] Tchinggis kh. p. 9. [2] Thudhamma Tsari, 3. [3] Fragm. of Gr. Phil. p. 132. [4] Gun den s. mon. 697 sq. 689. [5] Shang-Lun, vii. 1. [6] Japan. pr. [7] Ming Sin P. K. vii. [8] Pap. Pr. v. 3, 5. [9] Ibid. 6. [10] Ibid. ib. [11] Rig V. mand. x. sk. cxxx. 3.

the good deeds of virtuous men would have been lost."[1] "Consider former sages 'as soup' and 'a wall' [food and fence, or support]. Their words may be laws for the world, and their deeds are for a pattern."[2] "In like manner as, unless you ascend a mountain, you cannot look into the deep mountain torrent below, nor judge of the size of the earth, so also unless you hear the precious sayings of the kings of old, you cannot know the greatness of learning."[3]

"I have spent whole days without food," says Confucius,[4] "and whole nights without sleep, in order to meditate; but it availed not. There is nothing like the study [of ancient sages]."

And Siün-tsze: "I spent whole days in meditation. Well! but it was not like even the least thing acquired through study [of ancient writings]. I stood on tip-toe. Well! but it was not like ascending on high and seeing afar off."[5] "Spend, therefore, thy leisure hours in considering attentively thy merit [virtue] and learning,"[6] say the Mongols.

"The words of the wise may be compared to a thunder-bolt; to a sword cutting through a plantain-leaf; and to a strong wind shaking a tree."[7] So are Kakimna's wise sayings compared to "words with knives;"[8] "to Hjam-dpal [the god of wisdom] brandishing his sharp-pointed sceptre, which he hurls from his own arm."[9] Or "one might say that wise sayings are 'a shaft shot from a bow;'"[10] "unless you prefer to call the words and stories heard from wise men of old 'a host from God's armies.'"[11] "The wise man therefore fears them [is in awe of them]."[12] As the Chinese say also elsewhere: "The gods respect the honourable words spoken by holy men, but devils dread them."[13]

So, then, "as the sea never has enough of water; a king, of treasure; and desire, of enjoyment; so also have the wise never

[1] Mongol. mor. max. [2] Com. on Wen c'hang, Sh. s. l. v. p. 69. [3] Siün-tsze, i. c. i. p. 1. [4] Hea-Lun, xv. [5] Siün-tsze, i. c. i. p. 2. [6] Oyun tulk. p. 7. [7] Thudhamma Tsari, Introd. [8] Pap. Prisse, i. l. 2. [9] Hjam-dpal, fol. i. [10] Jami Behar. ii. [11] Ibid. i. [12] Ming Sin P. K. vii. [13] Chin. pr. 1088 s.

enough of wise and elegant sayings."[1] "Go on speaking thy words full of sense and wisdom," said Dhritarashtra to the wise Vidura; "I cannot have enough of listening to them."[2] "For the words of holy men," says Pwan-chung-mow, "framed to rectify the heart of man, and to dissipate the [dulness] dimness of ignorance, were at that time [of Yu and Shan] the 'line of demarcation;' and have since been the 'square measure' of countless generations. And they are still the rule of these kingdoms. Their [root] origin is from heaven and cannot change; but the bearing [cutting, or thrust] of them is to oneself, and cannot be escaped. Read their books and repeat their sayings; for no one can order himself worthily who foregoes the advice of wise and holy men. Therefore do not despise them."[3]

"But warm thyself," said Rabbi Eliezer, "at the fire of the wise: yet beware of their live coals, lest thou be burnt."[4] "Drink eagerly [with thirst] their words," adds R. Jose Ben Joezer, "dusting thyself with the dust of their feet [sitting at their feet]."[5] "But such hearers are four-fold. Some are like a sponge, and suck in everything; others, like a funnel, let everything through; others, again, are like a strainer that retains only dregs; while others are like a sieve, that filters bran and retains flour."[6]

"*and their dark sayings.*" חִידוֹתָם, 'twisted, tangled sayings;' *αἰνίγματα*, riddles. "The secret of the wise."[7] "The dark, hidden sayings of men whose words are full of blessing or of curse, will show their greatness [importance] to the world."[8] [And here compare the *tes*, or "woven, tangled," sayings of Ptah-hotep.[9]] "In short, as regards the words of the wise, it is well in good theory and practice to agree with the ways of the world, and in learning; and with a view to heaven, to

[1] Legs par b. p. 23. [2] Maha Bhar. Udyoga P. 1182. [3] Com. on Wen c'hang, Sh. s. l. iv. p. 49 sq. [4] Pirqe Av. ii. [5] Ibid. i. 4. [6] Ibid. v. 16. [7] V. Sarma. Hitop. 128. [8] Cural, 28. [9] Pap. Pr. pl. v. 6.

teach according to this rule (or law). But where the law happens to be at variance with the ways of the world, a man must follow the opinion [mind] of wise and good men, and follow their example."[1]

Lastly, "When at leisure, read books; for a man ignorant of letters is brutish. And learning is said to be the knowledge of the propriety or rule of this or that thing. By reading the old books, one will know accurately justice [equity, righteousness] and study propriety."[2] For "in like manner as water drawn for the paddy-field finds its way to the meadow which it waters, so also from (or by means of) the good and wise of olden time, the rain of good falls on us all."[3]

7 The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

רֵאשִׁית, 'the chief thing,' 'principle,' 'beginning.' Chald. רֵאשׁ, 'the head.' LXX. ἀρχή, 'the beginning.' Marginal reading, 'The principal part.'

"*The fear of the Lord*," &c. Here, properly speaking, does the wise King begin his book, by laying the only foundation of real knowledge and of true wisdom—the fear of the Lord. No other foundation will bear safely the structure of life; for no other rock will stand the torrent of passions or brave the storm of trials and trouble, of dangers, cares, joys and sorrows, that make up the short span of human life.

"The fear"—not the dread—"of the Lord"—of offending our Father in heaven, who hears and sees everything, and to whom we must all give an account of ourselves at the last—is the only principle that will make childhood obedient, youth moral, manhood patient, active and prosperous, and a serene old age happy. No other principle will avail than "the fear of the Lord," of "Him in whom we live and move and have our being;" for we are all His offspring, τοῦ γὰρ καὶ γένος ἐσμέν,[4]

[1] Bslavs cha, 11, 12. [2] Shi tei gun, p. 13. [3] Muthure, 8.
[4] Cleanth. H. in Jov. 4, and S. Paul, Acts xvii. 28.

and of whom we stand in awe as of our Father in heaven. It holds the heart captive to good. It is "religion" [a religando],[1] and "is profitable unto all things, having promise of the life that now is, and of that which is to come."[2] Reft of this "fear of God," a man sails on the waters of life without compass or rudder. Where, then, will he land?

Even those who, the holy Apostle said, "sought the Lord, if haply they might feel after Him, though he be not far from every one of us,"[3] yearned after that principle, and went as far as the light of reason alone could lead them towards framing it for themselves. We need not here tarry by Greek or Latin philosophers known of all; but hear what Confucius, who was in general reticent on the subject, says of Spirits ['kwei shin,' of the dead and of the living]: "Spirits, what virtue [power], and how great! You look, but you cannot see them; you listen, but you do not hear them; they are in the substance of things, and cannot be separated from it. They cause men apparelled everywhere to offer them sacrifices. Those spirits are a countless host on the right hand and on the left. One knows not when they draw near. Were it better if they were treated slightly? Their subtleness [invisibility] is evident; the truth [perfection] of it cannot be hid."[4] "Therefore," adds Confucius elsewhere, "stand in awe, and worship the Spirit [shin] as if he were present."

"Therefore is the wise man attentive and watchful as regards unseen [Spirits], and is in awe and afraid of what he cannot hear, and that is unseen because it is hidden, and not manifest because of their subtleness. Therefore does the wise man keep watch over himself."[5] "For Tao [rule of moral life] is not far from man; if it were far from him, it would no longer be Tao. He who is sincere [who follows his conscience], and is careful not to do to others what he would not like to be done to himself, is not far from Tao. What he does not wish to be done

[1] Lactant. lib. iv. 28. [2] 1 Tim. iv. 8. [3] Acts xvii. 27.
[4] Chung yg, c. xvi. [5] Ibid. c. x.

to himself, he does not to other men."[1] So also Meng-tsze: "Humanity [jin] is man; the two joined together may be called Tao."[2]

And Lao-tsze, who seems to have felt more about Tao than he could understand or express, says: "He who knows Tao, does not mention (or speak of) it; he who speaks of it, knows it not."[3] "For it is deep [spread out far and wide], and, when [used] acted upon, it is inexhaustible; so profound as to seem to be the [patriarch] ancestor of all things."[4] "Πρεσβύτατον τῶν ὄντων θεός· ἀγένητον γάρ—τὸ μήτε ἀρχὴν ἔχον, μήτε τελευτήν:[5] God is oldest of all," says Thales; "for He is a Being unborn, without beginning and without end." "Perfection and truth," says Confucius, "is the Tao of heaven; and that which is of it, true, is the Tao of men."[6] "This perfection (or truth) is of itself perfect and true, and this Tao (or rule) is its own rule."[7] And to Fwan-chi, who inquired about knowledge, Confucius said: "To provide justice for the people, to worship the spirits and to stand in awe [fear] of them, may be called knowledge."[8]

"To what purpose," says Tiruvalluvar, "has that man studied who does not worship at the feet of him who alone is endued with pure knowledge? The head that does not worship him who is endowed with eight attributes [Shiva] is of no use [profitless]; being incapable of sensation, though gifted with senses."[9] ["These eight attributes are: 1, self-existent; 2, ever pure; 3, possessing perfect knowledge in himself, intuitively wise; 4, omniscient; 5, immaterial, free from pleasure or pain; 6, merciful; 7, almighty; 8, infinitely happy."[10]] "And the constant remembrance of the Most High [Supreme Lord]," says the Buddhist, "is a door [the 13th] to religious knowledge that greatly enlarges the mind."[11]

"The knowledge of God is a foundation. What building

[1] Chung yg, c. xiii. [2] Hea-Meng, c. xiv. 16. [3] Tao-te-King, c. lvi. [4] Ibid. c. iv. [5] Thales, sept. sp. [6] Chung yg, c. xx. [7] Ibid. c. xxv. [8] Shang-Lun, vi. 20. [9] Cural, i. 2, 9. [10] Ellis's Cural, p. 17. [11] Rgya-tcher r. p. c. iv.

was ever reared without a foundation? It teaches obedience in the house, and it must bring treasure to it. He, therefore, who is without this knowledge, has before him a life [work] of trouble."[1] "And God has honoured knowledge as means of acquiring through it honour with God Most High."[2]

"For the fear of God is the [head] principle of wisdom."[3] "Thus the 'kiün-tsze,' wise man" [lit. 'prince's son,' superior, as distinct from the 'siao-jin,' little man, ignorant and low], "stays (or regulates) himself on the spirits and doubts not; a hundred ages waiting without wavering [misgivings] for the holy man. By staying (or regulating) himself on the spirits, he comes to know heaven and earth; and by [waiting] looking for the holy man [who is to come after] a hundred ages [at the end of the world?], he wavers not [strays not from his purpose]."[4] [A very remarkable passage, explained in various ways, all of which, says A. Rémusat,[5] go to prove that in B.C. 500 the Chinese were looking for the coming of the saint (or holy man) at the end of the world, to reward or punish every man according to his works.]

"*the fear of the Lord.*" "The Lord," ὁ Κύριος, LXX., is no rendering of יְהוָֹה "Jehovah," for which the best substitute probably is "l'Eternel," ὁ Ὤν, in the French Bible. A. Rémusat[6] fancied he had discovered a trace of Je-ho-vah in I-HI-WEI, Chinese terms for certain attributes of the Tao, mentioned by Lao-tsze, who says:[7] "You look for him (or it), but cannot see him—this is called (or, is meant by) I; you listen for him, but cannot hear him—this is called HI; you try to feel after [touch] him, but you cannot reach him—this is called WEI."

These terms, however, are of frequent occurence in Chinese authors. Thus Confucius[8] mentions, as we have seen, the "subtleness" [WEI] of spirits, that makes the wise stand in awe of them. So that this fancy of the learned Frenchman is

[1] Rishtah i juw. p. 147. [2] Borhan-ed-din, c. 1. [3] Arab prov.
[4] Chung yg, c. xxix. [5] Ibid. note 106. [6] Mém. sur Lao-tseu, p. 42.
[7] Tao-te King, c. xiv. [8] Chung yg, c. i. and xvi.

without real foundation. Moreover, Lao-tsze goes on to say "that these three attributes of the Tao cannot be reached by words, therefore do they all blend together and make One. His existence is uninterrupted; he is said to have a form (or shape) without form, to be an image, without one."[1] So subtle is he, that "only after thousands of years of austerity did Narāyana succeed in seeing the Lord of the Universe, smaller than an atom, yet greater than all."[2] "For he alone is the one," said Prahlāda, "without name or form, who is attained only by adoration."[3]

"*but fools*," &c. "Men," said Buddha, "from a long time are so imbued with falsehood, that it is very hard to improve them by teaching. My stay in this world is of no use; I will enter Nirvānam."[4] And Pindar agrees with him:

"—τυφλὸν δ' ἔχει
ἦτορ ὅμιλος ἀνδρων ὁ πλεῖστος."[5]

And Cleobulus with Pindar, that "*ἀμουσία τὸ πλέον μέρος ἐν βροτοῖσιν*, the greater portion of mankind is wanting in sense and slow of heart." "They despise knowledge even in the simplest form, which," Siün-tsze tells us,[6] "is only to say 'Yea, yea,' and 'Nay, nay;' for to say 'Nay' to 'Yea,' and 'Yea' to 'Nay,' is called [yu] stupidity."

"Fools, O, Bhagavan, despise me, feeding on false hope;"[7] for "foolish men are ashamed to learn."[8] "He does not read religious books nor yet the Vedas; therefore the natural disposition of the wicked prevails, as milk is by nature sweet."[9] For "men untaught have neither knowledge nor conduct."[10] "The mean [ignorant, uncouth] man thinks nothing of overstepping the mean ['chung,' 'via media'] which the wise man observes carefully."[11] "What, then, is dulness (or stupidity)? Want of application (or aptitude) even for reading."[12] "For

[1] Tao-te King, c. xiv. [2] Maha Bh. Drona P. 9452. [3] Vishnu Pur. i. 19, 52. [4] Dsang-Lun, c. v. fol. 2. [5] Nem. vii. 34. [6] Bk. ii. c. i. [7] Maha Bh. Bhishma P. xxxiv. 1180. [8] Mongol. mor. m. [9] Hitopad. i. 2, 10. [10] Avvey. Kondr. 91. [11] Chung yg, c. ii. [12] Ratnamalika, 25.

hard as it is to climb a steep hill, it is yet harder to teach a fool."[1]

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

"*My son.*" This is only a mode of addressing a younger man, whether a son, disciple, pupil, or even a stranger, according to Eastern custom, which often uses the words father, mother, son, daughter, uncle, aunt, &c., in addressing persons in no wise connected with or related to the speaker. It does not therefore follow that this was addressed by the king to his own son, being intended for all young people. "My son," said Enoch to Mathuselah, "I will speak to thee; hear my word, and incline thine ear to the vision of thy father's dream."[2] So also Ptah-hotep to his son: "My son, let not thy heart be great (or high)."[3]

"*hear the instruction.*" Filial piety [hiao] and obedience take first rank in the Chinese code of virtues. "Humanity [jin]," says Confucius, "makes up the whole of man; and [hiao] filial piety, is the [great] or chief part of it. Filial reverence for parents, according to their degree of affinity, demands certain ceremonies."[4] So says Pythagoras of Samos—

"Τούς τε γονεῖς τίμα, τούς τ' ἄγχιστ' ἐκγεγαῶτας,"[5]

"Honour thy parents and thy near relations."

The Chinese, besides the Hiao-king [the 'king' or sacred classic devoted to filial piety alone], have many popular treatises on it; one of which, consisting of twenty-four instances of filial piety among former generations, is reproduced with prints in most Japanese books for children. One of these worthies, Heung, is alluded to in the San-tsze-king.[6] "When only nine years old, he warmed his father's mat [bed];" upon which that classic remarks that "Duty to parents is that which should always be observed;" and the commentator adds, "Of

[1] Hill prov. 94. [2] Bk. of Enoch, lxxxv. 1. [3] Pap. Pr. v. 1, 8.
[4] Chung yg, c. xx. 5. [5] Pythag. S. χρ. ἐπ. 4. [6] l. 17, 18.

all actions, filial piety is chief and the very first beginning. The student who studies cannot but know that his duty is, when young, to practise filial piety; though it be said to be inborn from Heaven [Heaven's nature], yet is it, nevertheless, the rule of conduct for children to follow."[1] Thus Confucius answering Meng-i, who wished to know what is meant by filial piety or duty, said only: "Do not act against instinct (or reason)."[2] But "let a son approach his parents as if looking with caution down a precipice, or as if treading on thin ice, having got up early in the morning to warm and to cool them."[3]

"Illustrious kings of old treated their fathers with filial piety, and thus served brilliant Heaven [Father]; they treated their mothers alike, and sacrificed to the earth [Mother of all]."[4] "For the father and the mother are the first visible [apparent] deity."[5] Therefore "behave thyself," said Vemana, "so as to beware of these three sins: opposition to thy father, to thy mother, and to thy elder brother."[6] "For there is no advice superior to that of a father."[7]

"Of the whole company of spiritual teachers [gurus]," said the Brahmans to Prahlāda, "the father is the chiefest." "You are right," answered Prahlāda; "there is not the slightest doubt in my mind that unquestionably a father is a 'guru,' and ought as such to be worshipped assiduously."[8] "For he who reproves another in the name of God," say the Rabbis, "will have his portion with the Blessed One, and they will bind a thread (or glory) on him."[9] "Continue, then, to love and honour thy father and thy mother, that thy service to them be repaid to thee in ten thousand benefits (or blessings)."[10] "O Gahāpati my son, in five ways does a son honour and support his parents. He says: 1, I will provide for them; 2, support their family; 3, do their work; 4, take care of their

[1] San-tsze-King Com. [2] Shang-Lun, ii. 5, 6. [3] Gun den s. m. 257 sq. [4] Hiao-K. xvi. [5] Avvey. Kondr. 1. [6] Vemana, iii. 12. [7] Avvey. Kondr. 37. [8] Vishnu P. i. 18, 11. [9] R. Jonathan, Tamid. 28, M. S. [10] Kudat ku B. xv. 21.

inheritance; 5, and perform funeral rites over them when they die."[1]

"*the law of thy mother.*" "If a child disobey his mother's word, there is no other word [for him]." "If the cow," says the Telugu proverb, "grazes in the field, will the calf graze on the bank?"[2]

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

לִוְיַת חֵן, 'a wreath of grace,' 'a graceful wreath.' Chald. 'beauty and grace.' LXX. στέφανον χαρίτων.

"*For they shall be,*" &c.

"'Αμφὶ κόμαισι βάλοι γλαυ-
κόχροα κόσμον—ἐπὶ χαίταισι—στέφανον."[3]

"In this book [Putt-ovada] Burmese fathers and mothers teach their children. These words, if they mark them and follow the teaching by word of mouth [min], will be to them a fresh [cool] wreath of flowers."[4] Just such a garland as the beautiful one Bhaimia placed on the shoulders of Nalas, who thus adorned was at once proclaimed king by the gods and Rishis assembled.[5] For "a king is great in his country, but a good and virtuous man is respected everywhere. A flower is well for a high day, but a gem is everywhere preferred for a head ornament."[6]

"Learning and dominion are in no wise alike (or equal); for a king is respected [honoured] in his own kingdom, but the [knowing] learned man is honoured everywhere."[7] "Get knowledge" [hunăr, skill, wisdom, &c.], said a wise man to his son; "for the learned or wise man is treated with respect wherever he goes, and takes the first seat; but ignorant men fare badly. If thou desirest an inheritance from thy father, learn wisdom of him. For his wealth may soon be gone."[8] But,

[1] Singhala V. Sutt. leaf no. [2] Avvey. Kondr. 38. [3] Pind. Ol. iii. 23, 10. [4] Putt-ovada, 2. [5] Nalopakh. v. 28, 89. [6] Legs par b. p. 37. [7] Chanak. shat. i., and Hitopad. i. [8] Gulistan, bk. vii. 2.

"ὁ σοφὸς ἐν ἀυτῷ περιφέρει τὴν οὐσίαν:[1] The wise man carries about his wealth within him;" for "[vidya, wisdom] knowledge is an ornament to all," says Chānakya.[2] "This chaplet [of wise sayings], then, when put upon the neck of those who have no other ornament, will cause them to shine in the assemblies of wise men."[3] "Instruction adorns more than [heavy] precious necklaces; it honours the mean [lowly], and causes them to stand in the assembly of honourable men."[4]

"What is an ornament? Good behaviour [shilam, good morals and manners],"[5] the precious root of which is, Siün-tsze tells us, "the ornament of letters [wèn], [education and learning], and the use [or practice] of it with rule and reason [li]; whence the expression *wèn-li* has come to mean 'gentility.'"[6] "This perfect [lit. faultless] garland of questions and answers about my neck," says the author of this 'Garland of wise sayings,' "will be a real ornament to me, by making me [wise] acquainted with and skilled in things seen and things unseen."[7] "Who is he that overcomes this world, this realm of death, and ever gathers verses of the law, well taught, like flowers [for his garland]?" "The disciple [sekho] overcomes this realm of Yama [death], and gathers, like flowers [for his garland], the well-told [or well-arranged] verses of this moral law."[8]

"He who possesses qualities," said Gopâ, the wife of Shakhya Muni, "is by them adorned; whosoever is without fault, is everywhere thought respectable and virtuous."[9] "The ornament of learning is what may truly be called a real ornament."[10] "To the learned there is no need of any other ornament than the beauty [excellence] of learning,"[11] say the Tamils.

"Inward ornament," says the Arabic proverb, "is better than outward." And another proverb says, "Education (or manners) is the ornament of man; gold, that of woman"—

[1] *γνωμ. μον.* [2] Shat. 6. [3] Ratnamal. epilogue. [4] Mats'haf Phalasf. i. [5] Ratnamal. 36. [6] Siün-tsze, ii. c. xiii. [7] Dri med-phreng wa, Introd. [8] Dhammap. pupphav. 44, 45, sect. 4, p. 20, v. 45, Colombo ed. [9] Rgya-tcher r. p. c. xii. [10] Kalvi Oruk. 5. [11] Niti neri vilac. 13.

"that is," says the Turkish editor, "the gold coins [which Turkish and Arab women wear in their head-gear] and jewels of gold."[1] El Nawabig compares his wise sayings—for which he has mastered the learned volume of Loqman [son of Baur, son of Job's sister; schol.], and milked dry the wisdom of Asaph [Suleyman's vizir; schol.]—to an embroidered dress, and to bracelets of goldsmith's work.[2] For "knowledge is a diadem to a young man, and understanding is a necklace of gold," says Abu Ubeid.[3] And "the ornament of knowledge is wisdom; of wisdom, humility; of humility, the fear of God's commandment; and of this—lowliness in working it out."[4] "For riches adorn the house, but virtue adorns the person," says Chu-hi.[5]

"*and chains about thy neck.*" Collars and chains of gold, such as Pharaoh put upon Joseph's neck, and Raskenen seven times upon Ahmès, the admiral of his fleet;[6] and such also as Amon-em-heb [officer of Tothmes III.] had put upon him by the king, "the [honour or] diploma of the collar of gold, for his valour."[7] These various golden ornaments are frequently seen in public and private collections of Egyptian, Etruscan and Greek antiquities.

10 My son, if sinners entice thee, consent thou not.

"*if sinners entice thee.*" "For the companion of thieves is like one of them."[8] "Listen, then, to no bad advice."[9] For "he who companies with sinful men, does not enjoy much happiness."[10] "What ought the Buddha to avoid? Things which ought not to be done."[11] "For so long as the Bikkhus [religious beggars] are neither friends, fellows nor companions of sinners, so long also is their increase [prosperity] and not their decrease [adversity] to be expected."[12]

[1] Reishtah i juw. p. 154 and 142. [2] El Nawabig, pref. [3] Prov. 122. [4] Derek erez Sutta, v. 5. [5] Ta hio Com. c. vi. [6] De Rougé, Inscr. d'Ahmès, l. 2. [7] Inscr. of Abd-el-Qarneh, Zeitschr. Jan. 1873. [8] Talmud Hier. Sanhed. c. 1 (B. F.). [9] Nitimala, ii. 12. [10] Godhaj. 141, p. 480. [11] Dris lan p'hreng wa, 2. [12] Mahaparanibbh. lf. khya.

"*sinners.*" "Incline not to sin."[1] "Eschew lying, murder and theft."[2] For, says Sādi, "if thou makest a covenant with [impure] wicked men and favourest them, they will commit sin with thy wealth [or help] in fellowship with thee."[3]

"*consent thou not.*" "Listen not to impudent, wicked words."[4] "If a man acts wickedly, leave him."[5] "Cling to no evil deed, and hinder no good [virtuous] one."[6] "Commit no sin, practise all manner of virtues, and keep your thoughts under restraint; this is the teaching of San-gyas [Buddha]."[7] "Look upon good with longing [lit. thirst]; but hear evil like a deaf man."[8] And Pindar to Hiero:[9]

"Μὴ δολωθῇς, ὦ φίλε, κέρδεσιν εὐ-
τραπέλοις,"

"Friend, allow not thyself to be deceived by the lure of dishonest gains." "For as silence is the strength of fools, so is falsehood that of thieves."[10]

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

"*If they say,*" &c. So spake Timur to his associates who pledged him their faith: "A certain grandmother of mine, who was a witch, saw in a dream that I was to be Sultan. Swear to me that you will be to me both back, side and hand; and that you will not play me false. And they covenanted so to do, and to be with him and not against him, both in prosperity and in adversity."[11] Thus, according to the Osmanli proverb, "one robber became companion of another;" for, says the Georgian proverb, "A robber [kurdi, Kurd] is ready to swear," and "Two men will fight one;"[12] for, according to the Arabic proverb,[13] "Men are wolves who devour one ano-

[1] Nitishat. 70. [2] Avvey. Kondr. 63. [3] Gulist. bk. viii. 8.
[4] Nitimala, ii. 56. [5] Avvey. Kondr. 20. [6] Oyun tulk. p. 6.
[7] Vasuband'hu, 14, and Dulva, vol. v. leaf 29. [8] Ming Sin P. K. c. 1.
[9] Pyth. i. 178. [10] Chanak. Shat. 60. [11] Ahmed Arabs. v. Tim. p. 10, 11. [12] Georgian prov. [13] Meid. Ar. pr.

ther; and he who is not a wolf is devoured by the rest." So also Plautus:[1]

"Lupus est homo homini, non homo, quum qualis sit, non novit."

"*If they say*," &c. "Neither follow after those who thus advise thee, nor put any faith in them," says the Sahidic adage; "but trust in the Lord, and no evil shall happen to thee."[2] "Remember this," says Theognis,[3] "*κακοῖσι δὲ μὴ προσομίλει ἀνδράσιν*, hold no fellowship with wicked men;" "neither let any one beguile thee with words into either saying or doing what is not best," adds Pythagoras.[4] For some of the sins that shorten the life of man are, "to join carelessly men who club together for evil;"[5] for, say the Osmanlis[6] [who are no fly-fishers], "it requires foul water to catch fish." Another great sin is, "to place one's power [set one's heart] in evil-doing;" "to act with cruelty, brutality and evil intentions;" and "to injure in secret the virtuous and the good."[7]

"For even if one's life were in jeopardy, yet ought one to do nothing that would deprive another of sweet life," says Tiruvalluvar;[8] therefore "walk not with a man who is afraid of being known."[9] "What merit [or ability] is there in deceiving those who place confidence in us? Is manliness a name for the deed of him who steals by a man asleep, and there slays him?"[10] "No," says the Mandchu, "the man may not be then thinking of hurting the tiger, but the tiger's heart is to hurt the man."[11] For says Hesiod, in the iron age,

"*δίκη δ' ἐν χερσὶ, καὶ αἰδὼς,*
οὐκ ἔσται· βλάψει δ' ὁ κακὸς τὸν ἀρείονα φῶτα,"

"justice will be in fight, and no shame left; but the wicked man will injure a better one than himself."[12]

[1] Asin. ii. 4. [2] Ad. 54, 55, Rosellini, Gr. Cpt. p. 132. [3] *Παρ.* 31, 32. [4] Pythag. S. *χρ. ἐπ.* 25, 26. [5] Tai-shang kang i. p. [6] Emthāl Othman. [7] Tai-shang k. i. p. [8] Cural, 327. [9] Ming hien dsi. 121. [10] Hitopad. iv. 56. [11] Ming h. dsi. 95. [12] Hesiod, *ἐργ. κ. ἡμ.* 190.

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

כִּשְׁאוֹל, as 'the grave,' 'the place of unseen spirits after death.' Perhaps from שְׁעוֹל, 'a hole,' 'a hollow.'

"Καὶ τοὶ μὲν χείρεσσιν ὑπὸ—δαμέντες
βῆσαν ἐς εὐρώεντα δόμον κρυεροῦ ἀΐδαο,
νώνυμοι—

"Slain by hand, they went down, nameless, into the vast, cold abode of unseen spirits."[1]

13 We shall find all precious substance, we shall fill our houses with spoil:

"*We shall find*," &c.

"Iram atque animos e crimine sumunt."[2]

"Desire not to plunder," says Avveyar in her aphorisms; "avoid base actions" and "doing injury to others."[3] It is one of the many grievous sins denounced in the Qoran.[4] "Wicked men may do great injury to men who live at ease, owing to their position;"[5] "wherefore there is some advantage in being without fortune [Cantabit vacuus coram latrone viator[6]], since one often comes to grief through one's possessions. The precious pearl-oyster is deprived of life for the pearl it contains."[7]

"It is a sin," says Tai-shang,[8] "to profit by the loss of others;" as it is also "to devour their wealth in secret." "For the wise man," says Confucius, "considers justice of the highest importance; the superior man [kiün-tsze] who has courage without justice, will be disorderly; and the mean man who has valour without justice, will become a robber."[9] "For the heart, when greedy of gain and bent on one object, will turn his back to the right way (or virtue, Tao); and where private considerations sway a man, the public good is set aside [lit. extinguished]."[10]

[1] Hesiod, ἐ. κ. ἡ. 151 sq. [2] Juv. Sat. vi. 285. [3] A. Soodi, 41, 35, 38. [4] Sur. iv. 30. [5] Saïn ügh. 157. [6] Juv. Sat. x. 22. [7] Legs par b. p. 194. [8] Kang i. p. [9] Hea-Lun, xvii. 22. [10] Hien wen shoo, 44.

"And so it happens that the cheat (or fraudulent man) gets boiled rice and curds, while the trusty [honest] man only gets hot water and rice."[1]

"*our houses*," &c.

"Ubi flent nequam homines qui polentam pransitant."[2]

14 Cast in thy lot among us; let us all have one purse:

"*Cast in thy lot*," &c., lit. "There will be one purse to us all."

Sophos[3] tells the fable of "the Men and the Snakes," the moral of which is, that "wicked men lean towards men of their own sort."

"Fer debita—fraudum
Prœmia,"

said Murrus.[4] "The wild goose when on the wing never alights where it ought not; but man does so for the sake of a name and of gain."[5] In Tso-foo it is said: "One intention (or purpose), and the men of Woo-keue are friends. If intentions (or purposes) are not united, flesh and bones are at enmity with each other."[6] Such motley confederates for evil purposes are compared in Javanese proverbs to "swarms of bees" and to "muddy water."

In order to avoid all risk of this kind, the Osmanli says:[7] "Be not third in the company of two persons." Their one purpose makes them "birds of one nest;"[8] "they eat of one dish and sleep on one bed;"[9] and they come together, not from friendly feeling one for another, but "because the man who himself is ruined likes one who, like him, is lost," say the Osmanlis.[10] "Beware, then, of vice (or guilt) when it yields profit; vice is hatred [lit. hatefulness], bringing ruin," says Tiruvalluvar.[11] For even as to "one purse," the Spaniards warn us that—

[1] Telug. pr. 2370. [2] Plaut. Asinar. i. 1. [3] Fab. 12.
[4] Sil. Ital. i. 484. [5] Saïn ügh. 10. [6] Ming Sin P. K. c. xi.
[7] Emth. Othm. [8] Javan pr. [9] Telug. pr. [10] Emth. Othm.
[11] Cural, 434.

"Dos amigos de una bolsa,
El uno canta y el otro llora:"[1]

"Of two friends with one purse, the one sings and the other weeps."

15 My son, walk not thou in the way with them; refrain thy foot from their path:

"*walk not.*" "Do not [give thy word] associate with him who [walks] deals with thee deceitfully; but put thy trust in God, for He is upright in His way."[2] "Let us therefore watch over ourselves; and hold thou no intercourse with sinners and wicked men who act thus."[3] For "tigers and deer don't go together," say the Chinese. But—

"Φθείρουσιν ἤθη χρήσθ' ὁμιλίαι κακαί:"

"evil communications corrupt good manners," says Menander,[4] and after him S. Paul.[5] "For a good man is ruined by associating with the wicked," says Chānakya. "Water which is called clear is fouled by mud."[6] "Therefore make no fellowship with the wicked."[7]

"Since evil brings forth evil fruit, fear evil as you would fire [with a play upon 'tiya,' 'evil' and 'fire']."[8] For "a wise man," says Confucius, "lives in harmony [at peace] with men, without associating with them;" whereas "the inferior man associates with them, without living in harmony with them."[9] For "the hatred of the good is better than the friendship of the wicked;"[10] and "solitude is better than sitting with evil men."[11] "Better alone than in bad company."[12] For "he is a traitor who leads thee into evil."[13] "I, Enoch, say unto the righteous: Do not walk in the evil way and oppression, nor in the ways of death; and do not draw near unto them, that ye be not destroyed."[14] "Watch over your souls, and hold fast

[1] Span. pr. [2] Sahid. ad. 69, p. 133. [3] Didasc. Ap. (Eth), iii. p. 28. [4] Menand. *θαϊδ. β'.* [5] 1 Cor. xv. 33. [6] Shatak. 152, 153. [7] Telugu mor. max. 5. [8] Cural, 202. [9] Hea-Lun, xiii. 23. [10] Tamil pr. [11] Nathr ell. 244. [12] Engl. pr. [13] Nathr ell. 181. [14] Bk. Enoch, xciv. 3.

by your service of Him; and serve Him in righteousness, innocence, and in judgment."[1]

"If you cannot get for your companion by the way one excellent man like yourself, then walk alone firmly: no fellowship can be made with a fool."[2] "With such unclean people, let no Brahman ever make any connection either by marriage or in worship; nay, not even in adversity. Such is the law."[3] "Avoid all evil things, so called."[4] "Let the wise man make no friendship with, nor follow the same path as, drunkards, froward men who incur blame, are ill-omened, &c."[5] "Half an instant is all the intercourse with such people allowed to a well-conducted man."[6] "Let no Brahman honour with even one word hypocrites, immoral men [cat-worshippers], useless ceremonies, sceptics, &c."[7] "For he who hinders thee from good, is the devil in the shape of a man."[8]

The first of the five counsels Nur-ed-din, before his death, gave to his son, was: "Be not intimate (or familiar) with any one; so shalt thou be safe from his wickedness; for safety is in solitude [or retirement]. There is no one at present who would be faithful to thee in [faithless] evil times. Live therefore apart, and lean on no one. I give thee good advice."[9] "Seeing the grave awaits us all, there is nothing for all degrees of men but to eschew evil and to do good."[10] "Tsakkupala Mathera, who was blind, said to his nephew Palita, who was leading him, but who left him to go after a woman picking up sticks: 'He who commits a wicked action must not touch the end of my staff [wherewith to guide me].' Palita then became a layman, and then asked Tsakkupala to allow him once more to lead him. But Tsakkupala replied: 'I will not follow you. Even if you did it as a layman, it is not meet you should associate with me.'"[11] For "he whom the objects

[1] Bk. of Adam and Eve, p. 141. [2] Dhammap. Balav. 2.
[3] Manu, ii. 1, 40. [4] Avvey. Kondr. 68. [5] Vishnu P. iii. 12, 5.
[6] Ibid. ib. 12, 17. [7] Ibid. ib. 18, 53. [8] E. Medin, 166.
[9] Alef leil. xxi. p. 159. [10] Avvey. Nalvarzi i. [11] Buddhagosha's Parab. i. p. 45.

of sense do not draw too much aside into the toils of greed (or covetousness), has, like a hero, conquered the three worlds."[1]

"For things easily done are not good nor favourable to a man; but things both good and wholesome are hard to do."[2] So Hesiod:

> "Τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
> ἀθάνατοι, μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτην,
> καὶ τρηχὺς τὸ πρῶτον:"[3]

"For the way to virtue is both long and up-hill, nay, rough at first." "So let a man, from his birth upwards, never forget what [sin is]; and not degrade himself like a brute; but growing old in holy works, live happy and free from trouble."[4] For "those who think that that should be avoided that need not be, and that they need not avoid what is to be avoided, make a great mistake and come to grief. But those who know how to avoid what is to be avoided and the contrary, are addicted to good doctrine, and come to good."[5] Therefore "pass by what is abominable [or detestable], and thou shalt be respected."[6] And "refrain from a bad action, for it is not conducive to good. Even if men should counsel thee, have nothing to do with them; their counsel is vain—nay, very bad."[7]

16 For their feet run to evil, and make haste to shed blood.

"*For their feet*," &c.

> "ἀῤῥητ' ἀῤῥήτων τελέσαντα φονίαισι χερσίν:"[8]

"He is slow to good, but swift to evil," said of one such men.[9]

17 Surely in vain the net is spread in the sight of any bird.

[1] Nitishat. 76. [2] Dhammap. Attavag. 7. [3] ἐργ. κ. ἡμ, 287 sq.
[4] Vemana, iii. 40. [5] Dhammap. Nirayavag. 13, 14. [6] Ali b. Abu Taleb. 30.
[7] Sahid. Ad. 35, 36. [8] Œdip. Tyr. 465.
[9] Eth-Theal. 302.

בַּעַל כָּנָף, 'master,' 'owner of wing,' 'fowl.' חִנָּם, 'in vain,' A.V. 'without cause;' the birds have done nothing to deserve it. Same sense as in c. iii. 30. R. Yarchi explains it otherwise; but Tevunat Mishle understands חִנָּם here as 'without cause,' agreeing with the context.

"*Surely in vain*," &c.

Phormio. "Non rete accipitris tenditur neque milvo,
Qui malè faciunt nobis; illis qui nil faciunt, tenditur."[1]

"Then the hunter strewed the ground with seeds of corn, there spread his net, and then hid himself. The pigeons were going to alight upon it, when Chitragriva, their king, warned them to consider how so much grain could possibly find itself in such a place. 'No good will come of it,' said he; 'Beware!'"[2]

"The same bird which has escaped the bait many a time, when the hour is come, does not see the toil set for it"[3] by artful man, who—

"κουφονόων τε φῦλον ὀρ-
νίθων ἀμφιβαλὼν, ἄγει
. . . . περιφραδὴς ἀνήρ."[4]

But Tai-shang calls it a sin "to shoot arrows at birds; to frighten small birds; to spoil their nests; and to break their eggs."[5]

"Do not kill me, O prince," said the goose to Nalas, "and I will do thee a good turn. I will fly away to Bhima's daughter, and bring her tidings of thee."[6]

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

לְדָמָם, לְנַפְשֹׁתָם, 'for their blood,' 'for their souls,' or 'life.' "Own," here gives a wrong sense. It is the blood and life of those against whom others plot.

"*their own blood.*" "The blood of all of us is red and pre-

[1] Ter. Phorm. ii. 1. [2] Hitop. i. fab. 1. [3] Vararuchi Ashta R. 2; Hitop. i. 50. [4] Antigone, 342. [5] Tai-shang k. i. p. [6] Nalopakh. i. 20 sq.

cious in God's eyes[1] [and is not to be shed for naught]." "It is the one blood of which God made His family on earth."[2] "The children of Adam are bones one of another,"[3] to which "He giveth life, breath and all things." For "after His own image created He man."[4] This image was blurred and defaced by sin; still man's breath, or life, is not his own, but God's; so that man has no power over his own life, which belongs to God. Suicide, therefore, is felony, and the suicide is *felo de se;* he robs God of His own; but murder is a double felony—it robs man of life, and God of that life which belongs to Him; who thus ordered that the murderer's blood should be shed in ransom for his brother's blood which he shed.[5] "Our breath, or life, is given us," said the father, "for the practice of virtue, for wealth, love and final happiness. If life is lost, what, then, is not lost? But if life is saved, what is there that is not saved?"[6]

Sin, we know, brought death into the world, and with it all manner of evil. Hesiod, however, tells a different story. "Instead of my fire which thou hast stolen for mankind," said Zeus to Prometheus, "I will give them evil—

— ᾧ κεν ἅπαντες
τέρπονται κατὰ θυμὸν, ἑὸν κακὸν ἀμφαγαπῶντες,[7]

in which they will take pleasure to their heart's content; cherishing their own wickedness (or ruin)." "I do not see any one in the world," said Arjuna, "living without injury. Good men live on the good; the stronger on the weaker; the mangoose eats mice, and the cat eats the mangoose; then the dog eats the cat, and the 'vyalamriga,' wild stag (?), kills the dog. Man eats them all, and time eats everything, whether durable or transitory."[8] According to the Cingalese proverb: "The bull [suffers] from his wounds, and the crow from longing for his flesh."[9] "So will I compass the death of that elephant,"

[1] Meore enayim, Ps. pl. p. 10. [2] Acts xvii. 27, 28. [3] Gulist. i. 10.
[4] Gen. i. 27. [5] Gen. ix. 6. [6] Hitop. i. 44. [7] Hesiod, ἐ. κ. ἡ. 57.
[8] Maha Bh. Shanti P. 442. [9] Athitha, p. 34.

said the jackal, through my superior intelligence (or knowledge)."[1]

"*lurk privily.*" "Men who in secret lurk [for evil purpose] about good and true [men], incur the hatred of Heaven; that soon overclouds them."[2] "My dear Rahans," said Phara Thaken, "he who is guilty of taking away life, when he dies out of this present life, will assuredly go to hell, and there be one of the animals of that place. And when he returns thence and is born a man, his life will be short [lit. only this life here, as a man]."[3]

19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

"*So are the ways,*" &c. "When virtue is last," says Meng-tsze, "and love of gain is first, men will not rest satisfied except when full of rapine and violence."[4] "Yet it is a sin to wish others should suffer loss."[5] "For he," says Ajtoldi, "who causes loss (or pain) to others, is himself a brute [no man]."[6] And "he who seeks gain by unfair means, suffers for it. The Chetas [inhabitants of the Chetya country] slew the Vidabbhas, and were all in turn destroyed."[7] For

"κέρδη πονηρὰ ζημίαν ἀεὶ φέρει,"[8]

"wicked gains always bring loss;" nay,

"κακὰ κέρδεα ἶσ' ἄτησιν,"[9]

"evil gains are equal to curses." And "the end of every fox," say the Osmanlis, "is the furrier's shop."[10]

See Esop's fable [153] of "the goose with the golden egg;" also told by Loqman [as a hen, f. 12] in the "Suvarnahansa Jataka," Buddha's birth as a golden goose; in the Syriac fable of Sophos [f. 30]; of "the Man with a hen that laid a golden egg every day;" in Sintypa [f. 27], probably borrowed from

[1] Hitop. i. 853. [2] Den ka cha wa, vol. iii. p. 21. [3] Buddhagh. Par. p. 151. [4] Shang-Meng, i. c. i. [5] Tai-shang k. i. p. [6] Kudat ku bilik, xvii. 47. [7] Vidabbha Jataka, p. 256. [8] γνωμ. μον. [9] Hesiod, ἐ. κ. ἡ. 356. [10] Emth. Osm.

the Aramæan of Sophos; in Babrias [f. 123]; in Avieni [f. 33], "anser erat cuidam," &c. For as Tai-kung says truly: "A greedy (or covetous) heart injures itself; as a [sharp or] cutting mouth injures him who has it."[1] Nevertheless—

"— tu mihi vel vî, vel clàm, vel precario
Fac tradas: mea nil refert, dum potior modo:"[2]

"Let me have it, at any rate; I care naught about the means, so that I may have it soon."

"Si possis, recte, si non, quocumque modo rem."[3]

"Kujjuttara, slave-girl to queen Samavati, used to spend on herself four of the eight [thapia] pieces of money the king gave her daily to buy flowers for the queen. One day Kujjuttara, having gone with the flower-girl to hear Phara Thaken preach, spent the whole money given her on flowers. And when the queen, astonished at the quantity of flowers she brought, asked her the reason of it, Kujjuttara answered: Having heard the law from Phara Thaken, I am become a 'thotapatti' [first step, or degree, towards aryaship]; I no longer take the property of others."[4]

"In self-defence, however," says Manu, "or in battle fought for a just cause, or to protect women or priests, he who kills justly commits no crime. Let a man kill without hesitation one who attacks him with intent to take away his life, whether he be a child or an old man, a guru or a Brahman well versed in the Shastras. He commits no crime at all who kills an assassin, whether in public or in private; wrath is set against his wrath."[5]

20 Wisdom crieth without; she uttereth her voice in the streets:

Wisdom, חָכְמוֹת, is a singular, like ch. ix. 1, xiv. 1, &c. But if taken as a plural (xxiv. 7) of excellence, which is often construed with a sing. verb, we may compare with it the following

[1] Ming Sin P. K. i. c. v. [2] Ter. Eun. ii. 3. [3] Horat. Epist. i. 1, 66.
[4] Dhammap. Samavati st. p. 75. [5] Manu Sanh. viii. 349—351.

passage from the Avesta: "He who holds by [is friend of] Wisdoms [Ārmaitīs, acc. pl.], inquires after heavenly mansions."[1] There are not, however, two Ameshaspands of that name. But we have two Wisdoms, *āçnō khratus*,[2] 'heavenly wisdom,' and *gaoshōçrutō khratus*,[3] 'wisdom [learnt] by hearing of the ear.' Also "a heavenly, original wisdom, a heavenly treasure, and the wisdom or treasure of this world, which are, the first, excellent, of Hormuzd; the latter, worldly and deficient, through Ahriman's influence."[4] "Wisdom is one," says R. Lewi, "but it is seen in various ways abroad, in nature, in structures, &c."[5]

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

הֹמִיּוֹת, 'places of concourse and noisy, like a market-place,' &c. The old versions seem to have taken הֹמִיּוֹת for חוֹמוֹת, 'walls.' So Chald. and Syr. render it by 'on the top of the palace;' and LXX. ἐπ' ἄκρων δὲ τείχεων.

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

"*How long*," &c. "Long is the night to him who lies awake; long is the journey to him who is weary; and long is the revolution ['sansāro,' in transmigration] of fools."[6] "O ye gods," said Bchom-ldan-das [Buddha, the Victorious], "these sensible beings are altogether ruined by the evil of wickedness; they only think of the good of this world, and do not understand wisdom [or the highest knowledge, 'shes rab']."[7] "The three worlds," said Buddha, "are consumed by the pain of old age, of disease, and by the fire of death; and they have no

[1] Yaçna, xxxi. 12. [2] Yasht, x. 107. [3] Id. ii. 6. [4] Mainyo i kh. c. lvii. [5] Tvunat m. p. 4. [6] Dhammap. Balav. 60. [7] Dsang-Lun, fol. 2.

guide. All beings born in the universe are for the most part foolish [in the dark and ignorant]; they are like a swarm of bees inside a vase [turned over them—buzzing in darkness]."[1] "Since, then, all men are born to die, why will you, for the sake of pleasure, hearken to no warning against falling into a sea of trouble and sorrow?"[2]

"Wilt thou abide here," said the Brahman to Molon Toin [who had left his father's house in search of wisdom and happiness], "and here lead a useful life? Do so. He then pronounced these words: 'By the teaching of this treasure of sublime love [siluk], he will find the real truth; how to dry up the flowing stream of perpetual births; and he will stay the sorrow of all creatures by persisting unrelentingly in this love of supreme knowledge.'"[3] "Now the words I have spoken to you before," said the Buddhist—"that is, sudden death, sudden destruction of the wicked, and hell—hear ye attentively without dissimulation. Are not your lungs, then, and your heart moved and trembling? Do you not fear, then? Do you not see that all is not everlasting? Then would you hearken to foolish men who have no sacred knowledge? Will you not think, then, and cease to flatter yourselves with a vain hope? O jealous heart, ever deceiving! Wherefore, penetrated with the four-fold thought of poison, hell, Pirit [monsters of hell], and the fear of the beasts [in transmigration], at once grope after doing virtuous deeds."[4]

"Well," said Confucius, "you may teach the law [moral precepts], but they will not be followed. Change [conversion] is the main thing."[5]

"*and fools hate knowledge.*" "The folly of a man is his enemy; but his intelligence is his friend."[6] "For a man without knowledge is altogether in evil (or diseased); know, then, that knowledge is powerful (or strong)."[7] But Hillel goes

[1] Rgya-tcher r. pa, c. xiii. p. 155. [2] Dsang-Lun, ii. fol. 18. [3] Molon Toin, fol. 3. 4. [4] Boyan Sorgal, p. 14, 15. [5] Shang-Lun, ix. 23. [6] Abu Ubeid, 163. [7] Kudat ku Bil. ix. 5, 10.

further. He says: "He who does not learn is worthy of death."[1] Yet in spite of such a sentence, "The fool," says the Osmanli, loves a fool; the wise man, however, loves a wise one."[2]

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

"*Turn you.*" "There is no safer advocate," says Ali,[3] "than repentance." On which the Persian says: "O thou who hast committed sins without end, fearest not thou the advocate [i.e. exposure] of them? Yea, rather repent until thou yieldest to the truth, for without repentance there is no intercessor [for sin]." "He who has done aught amiss, let him henceforth alter altogether," says the Georgian proverb.[4] "Let him turn within himself and mend his ways," say the Japanese.[5] "Dare think aright," says Horace, "and only begin. The work is half done."

> "Dimidium facti qui cœpit habet; sapere aude;
> Incipe; qui recte vivendi prorogat horam,
> Rusticus expectat dum defluat amnis:"[6]

"If you put it off, you are no better than the clown who waits until the river has flowed past him."

For "what remains of life is priceless" for amendment [since it may be cut short], says the Arabic proverb; whereupon the Persian adds: "If thou hast blackened the record of thy past life, then repent of what thou hast done; thy past life is but the root of this present moment, which is a mere breath. Then give it the water of repentance, if that root lacks moisture. Give to the five senses of thy life the water of life, until the tree of thy life has taken firm root. All that is past will be well from this [moment of repentance]; God has changed [transformed] thy 'blackness' [sins], until all the past is reckoned to obedience."[7] "When a man has been especially wicked," says Kiu O in one of his sermons, "and returns to

[1] Pirqe Av. i. 13. [2] Emthal Osman. [3] Ali, 29. [4] Andazebi, 7.
[5] Japan. pr. p. 208. [6] Hor. Epist. i. 2, 40. [7] Rishtah i juw. p. 57 sq.

his original heart" [which Meng-tsze, from whom the text is taken, says is by nature good], "he comes forth especially clean and bright, like the rising moon, scoured" [alluding to the story of the rush-cutter ['sugina,' mare's-tail, Dutch reed for polishing] who, seeing the moon rising between his rushes, thought it was being scoured with them].[1] "Dud, the devil, once came to Bchom-ldan-das [Buddha] and said to him, 'Thy converts are like the sand of the Ganges; thou hast been long enough in the world; it is time thou shouldst escape from sorrow.' Then Buddha put a little earth upon the nail of one of his fingers, and asked Dud which was the largest, that particle of mould or the earth. 'This is only a trifle,' answered Dud. Then said Buddha, 'My converts [liberated souls] are like the earth on my finger-nail, and the yet unconverted are like the earth.'"[2]

"*at my reproof.*"

"ἀλλὰ πίθεστε καὶ ὔμμες, ἐπεὶ πείθεσται ἄμεινον:"[3]

"Hearken, it will be better for you." "When thou reprovest a bad man," says the philosopher, "take him with words of wisdom and a soft [kind] voice, lest he keep aloof from thee, and hide his sins from thee, and his sinful disposition become a habit in him, like eating and drinking."[4]

True. Yet the above teaching is, of course, wide of the mark. "Repentance not to be repented of," or "conversion," is not to turn to one's own natural heart, which is sinful and the source of all evil in man;[5] for "how can one bring clean out of what is unclean?" But "conversion" is turning homewards, that is, heavenwards. It is to say: "I will arise and go to my Father"—reconciled and ready to forgive me through His Son and for His sake—"and say unto Him, I have sinned." This conversion is wrought, not by the heart within itself, but by the grace of God preventing the sinner, calling to him to turn, and meeting him half-way.

[1] Kiu O do wa, vol. i. s. 2, p. 14. [2] Dsang-Lun, vi. c. 22, fol. 104.
[3] Il. *a*, 259, 274. [4] Matshaf. Phal. [5] S. Matt. xv. 18, 19; Job xiv. 4, xv. 14.

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

"*Because I have called*," &c. "Alas!" said Confucius, "I have not yet seen any one love virtue as he loves pleasure."[1] "Those who speak wholesome words are few; whence those who hearken to them are few also. It is difficult enough to find a clever physician; yet few there are who do as he tells them."[2] "For there are ears," says El Nawabig, "which are closed against hearing the truth, and understandings which are turned away from her guidance."[3] "O you," said Piankhi to the inhabitants of Parakhem-kheper's city, "who live in death, do not close the gates of your lives, for the slaughter [block] of this day. Do not love death and hate life."[4] "Who, then, is deaf? He who will not listen to profitable words."[5] "Nalas will attend neither to the advice of his friends and relatives, nor yet to mine, O king; but I don't blame him for it: he is mad."[6] "For albeit many there be who know religion and speak it, yet among those who thus receive it, it is hard to find one man who puts it in practice."[7]

Men only hearken to what they like. Witness the fable of "the blacksmith's dog," in Syntipa[8] and in the Aramæan original of Sophos."[9] The dog slept all the time his master worked at the anvil, but always awoke at feeding-time. Whence the moral—Aramæan: "that men hear what they like, but never hear what they do not like;"—Greek: "Men are always hard to persuade; dilatory and careless as regards things they do not like." Loqman,[10] however, understands the anvil to mean prayer, and meat, pleasure.

25 But ye have set at nought all my counsel, and would none of my reproof:

[1] Hea-Lun, xv. 12. [2] Saïn ügh. 165. [3] El Nawab. pref.
[4] Piankhi stèle, l. 78. [5] Ratnam. 42. [6] Nalopakh. viii. 16, 17.
[7] Legs par b. p. 271. [8] Fab. 16. [9] Fab. 18. [10] Fab. 29.

וַתִּפְרָעוּ, 'but ye have torn asunder, neglected, set at nought my counsel.' Chald. 'ye have hated.' LXX. ἀκύρους ἐποιεῖτε—βουλάς.

"*But ye have set at nought.*" &c. "The man," says Ali, "was asleep, and his vigilance died." "Talk as you like to men careless of the future, it all ends in talk; but when they die, they will find the loss they suffer from their continued neglect," adds the Persian commentary.[1] According to the Greek maxim,

"ἀνὴρ ἄβουλος ἐς κενὸν μοχθεῖ τρέχων:"[2]

"that the man who takes not counsel [is senseless] labours in vain in his race through life." "When I saw you, O children, dreaming [not knowing which way to go], my heart was grieved. I advised you then, over and over again. But you set at nought my voice; it is of no use teaching you. If I repeat my advice to you, you only turn against me. And you cannot pretend to say that I do not know—I who am in decrepit old age."[3] "There are few men learned [wise] and endowed with qualities; few of understanding; few who soothe [diminish or remove] sorrow; but such men are the best in this passing world. All sin committed by one who knows [it to be sin] is heavy; but sin in ignorance is small guilt; expiation is provided alike in form [anurupam] to the sin committed."[4]

26 I also will laugh at your calamity; I will mock when your fear cometh;

"*at your calamity,*" &c. "A great calamity from the side of Heaven! No time now for mirth and joy. The old man teaches in all earnestness, but the young people are puffed up with pride. Yet I do not talk idly [as some do]; but you make fun of sorrow [to come]. When a large fire [incendium] takes place, one may put a stop to mirth."[5] "This I declare unto you," said Enoch, "that He who created you will overwhelm you, and there will be no mercy shown you in your

[1] Ali, 2. [2] γνωμ. μον. [3] She King, vol. iii. bk. iii od. 2.
[4] Maha Bh. Shanti P. 1285, 1283. [5] She King, vol. iii. bk. iii. od. 10.

fall; but your Creator will rejoice over your destruction."[1] "For I know," said Enoch to his son Methuselah, "that God intends to bring the waters of the Flood upon the earth, and to destroy our creation."[2]

"I inquired of the Angel of Peace who was going about with me, 'For whom are the instruments I see prepared?' And he said, 'For the hosts of Azazeel, to be delivered to (or cast under) the lowest condemnation.' Michael, Gabriel, Raphael and Phanuel, shall be strengthened at that time—when the Lord of Spirits sends forth chastisement: then shall the stores of waters that are above the heavens burst open [and rain fall in drops the size of a plate[3]] on the fountains of water that are on the earth and under the earth. Then those waters will mix together, and shall blot out all that is in the earth, unto the borders of heaven. Thus shall they be made to know the iniquity they have committed in the earth; and thus shall they be punished."[4]

"And I saw another vision. As I was in the house of Mahalaleel, my father-in-law, I saw heaven fall upon the earth. I cried, The earth is destroyed! Mahalaleel heard my cry. I told him the vision. 'My son,' said he, 'the earth will be destroyed in a great overthrow, because of the sins of men. Now, then, arise, and pray to the Lord that a remnant be left.'"[5]

27 When your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

כְּשׁוֹאָה, 'like a tempest that works desolation or destruction.' Chald. 'when your fear cometh suddenly, and your breaking up like a tempest,' &c.

"*destruction.*" "As a dark whirlwind—

— κελαινῇ λαίλαπι ἶσος,[6]

[1] Bk. Enoch, c. xciii. 10, 11. [2] Bk. of Adam and Eve, bk. ii. c. 22. [3] Bundehesh, sect. xvi. 5. [4] Bk. Enoch, c. lix. p. 30. [5] Ibid. c. lxxxiii. pp. 59, 60. [6] Il. Λ'. 746.

with one fell swoop, *ἀναμίσγεται ἄτη*, spreads desolation and woe,

> — *ἐξαπίνης δὲ*
> *ὥστ' ἄνεμος νεφέλας αἶψα διεσκέδασεν*
> *ἠρινὸς, ὅς πόντου πολυκύμονος ἀτρυγέτοιο*
> *πυθμένα κινήσας—*
> *τοιαύτη Ζηνὸς πέλεται τίσις*[1]—

so does calamity befal men. As suddenly as the stormy wind that shook the very depths of the sea, scatters the spring clouds, so also does chastisement come down from Heaven." Then livid fear—*χλωρὸν δέος*[2]—comes upon men in their desolation; for "alas!" says Menander,[3] "*τὸ γὰρ ἄφνω δυστυχεῖν μανίαν ποιεῖ*, a sudden calamity makes men mad," if they have set their heart wholly on this world.

"The man," says the Buddhist, "who is wholly taken up with his sons and his cattle, and whose mind is thus pre-occupied, will be overtaken [seized] by death, as a torrent overwhelms a whole village asleep."[4] For, say the Finns, "one gets [emptiness] want without seeking, and misfortune without buying."[5] And then, add the Mandchus, "when things both excellent and great have passed away, and a change takes place in fortune, it is as if nothing had been."[6] "Abundance of all kinds!" say the Chinese; "then a thousand calamities and ten thousand misfortunes destroy it all at once."[7] And the Welsh: "God is long in giving warning; but His vengeance is in earnest when it comes." And again: "Distress comes without an attempt [at warning]."[8]

"Nam dii irati laneos pedes habent."[9] For "the gods, when angry, wear woollen soles on their feet [tread without noise]." Then "anguish lays hold on thee, O man; thy hair stands on end, and thy soul is in thy hand."[10] "Oh the unquenchable fire of hell, and the inevitable destruction of the wicked! Man suddenly dies on the morrow; by the high wind of an evil

[1] Solon, v. 13 sq. [2] Il. *η*. 479. [3] *ἀδελφ.* 14. [4] Dhammap. Maggav. 16. [5] Fin. prov. [6] Ming hien dsi. 98. [7] Ming Sin P. K. c. 3. [8] Welsh pr. [9] Lat. pr. [10] Pap. Anast. i. 24, 2.

nature he is suddenly cast down. Understand this beforehand [in time], and lose no time in practising virtue."[1]

In the Kin-sze-luh it is said: "To rise up to good is like being raised by the wind [easily]; but to alter for the worse [transgress] is like being burnt up by thunder."[2] "When your transgressions are filled up, and the number [of your days]," says the author of the Dzu-gung, "is cut short, and with your face on your pillow you cry in the hour of sorrow that is come upon you, and you think of all the wicked conversation of your past life, when you wished to change for the better [to repent], but did not care to do so, and think of all the opportunities for good in your life which you might have done, but could not find leisure to do—then, be the wealth you have amassed what it may, who will now take care of it? But you must die, after eschewing to do the good you might have done, and doing evil instead of it, and also committing sin in secret. What man is he who would not grieve at this?"

"Instead of which, if a man will embrace the good advice of wise men, and, repenting of his evil ways, rather walk after the manner of his original [former] heart, will he not eschew sorrow and court happiness? Seeing, then, how both good and evil are requited, how can one hesitate an instant in 'sinking the scale' of a change of life? But he who, whatever his wealth may be, thinks he can obtain happiness without fulfilling his five duties and all righteousness towards all living things, is like one who would hope to haul a fish from the deep sea by embracing a tree of the forest."[3]

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

"*Then shall they*," &c. "So long," says God, "as thou wilt continue in lust and wickedness, so long shalt thou receive

[1] Boyan sorgal, p. 12. [2] Ming Sin P. K. i. c. 5. [3] Mandchu pref. to the Dzu-gung.

from me the message, 'Continue without support.'"[1] Thou mayest call, but in vain. The cry of such a man is, "lamentations in a jungle," say the Telugus.[2]

29 For that they hated knowledge, and did not choose the fear of the Lord:

"*For that they hated*," &c. "A man," says Confucius, "without knowledge and without the wish to acquire it, can never become a wise [or educated, superior] man."[3]

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

"*They would none*," &c. "When vanity," says El Nawabig, "whispers to thee, then thou art quicker of hearing than a hyæna's cub; but when truth reproves thee, then thou art without ears."[4] "For he is wise who hearkens to good advice [wise men take good advice; lucky ones follow it]," says Hesiod;[5] "but he who neither advises himself, nor hearkens to good advice from others—ὅδ' αὖτ' ἀχρήϊος ἀνήρ—is altogether a worthless man."

"Those attendants," said Phara Thaken, "cannot die without consequences of their former life; but they have found the right way. Such as die under the influence of their moral duties [either done or not done, as it may happen], continue to experience either happiness or misery."[6]

"It is thy fault," said Sanjaya to Dhritarashtra, "that this battle with the Pāndavas has taken place. Eat thou, then, the fruit of to-day, after defiling thine own soul. Thou hast got thy deserts, O king."[7] "The deed done, will it go back?"[8]

[1] Rishtah i juw. p. 161. [2] Telugu pr. [3] Shang-Lun, bk. i. 2.
[4] El Nawab. 37. [5] ἔ. κ. ἡ. 293 sq. [6] Dhammap. st. of Samav. p. 83.
[7] Maha Bh. Bhishma P. 3340; and Hor. Od. i. iii. 25. [8] Telugu pr.

No; and "long is the chewing of a bitter morsel [tamaid chweru]," say the Welsh.[1]

"Every one who sows bad seed and looks for good fruit, rakes his brain to no purpose, and feeds on vain imaginations."[2] Thae-këa, speaking of himself to E-yun, said: "I, small individual as I am, was not clearly awake to virtue; but through my passions, &c., I became degenerate, and I offended propriety, so as to bring a swift doom on this body of mine. When Heaven sends affliction, one may yet bear up against it; but when we bring down calamities upon ourselves, we cannot escape them [there is no looking back from them]."[3] "When a man," says Vishnu Sarma, "has got himself into trouble, he then blames his destiny, and from ignorance does not acknowledge the faults of his own actions."[4] "Man," said Vashishta to Parasara, "enjoys the fruit of what was done by him."[5] For "a man, whether honourable or mean, not to distinguish what is lawful [and right to say or do], is self-willed."[6] And "as a man's mind, so is his going; Bhagavati [the avenging goddess] is the 'plantain sauce' for him,"[7] say the Bengalees. "So it is," says the Qoran; "for men receive a portion [nabib] for what they have earned [for their works]; and God is quick at reckoning."[8]

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

וְשַׁלְוַת כְּסִלִים, 'and the feeling of security, the careless indifference of fools.' Chald. 'and the error, going astray of fools.' LXX. is a paraphrase.

"*For the turning away*," &c.

"Stultum fecit fortuna, quem vult perdere."[9]

"Ille, quem dii volunt perdere, priùs dementat."[10] "He whom the gods will destroy, first of all loses his mind."

[1] Welsh pr. [2] Gulistan, bk. i. st. 10. [3] Shoo King, iii. 5.
[4] Hitop. iv. 2. [5] Vishnu Pur. i. 21. [6] Onna ima kawa.
[7] Beng. prov. [8] Sur. ii. 198. [9] Publ. Syr. [10] Lat. pr.

"Men," says Lao-tsze,[1] "who [join themselves] are bent on their own perdition, perish in it [lit. get, obtain it]." Molon Toin, having determined to turn monk [or priest, toin], said [in verse]: "All living things, from their nature and deeds done in their restless passage through life [existence], trust to sundry evil deeds through their not giving their mind to virtuous actions."[2] "If a child," says the Putt-ovada, "is not well taught [and will not kearken], he will feel ashamed—repent of it—and, like a monkey of the woods, all legs and arms, he will go about a mean silly fellow, and be despised as low and worthless."[3]

> "Vivere si rectè nescis," says Horace, "decede peritis;
> Lusisti satis, edisti satis, atque bibisti;
> Tempus abire tibi est."[4]

Firdusi also, in his account of Jemshid's turning away from God's commandments, and then happiness [or fortune] leaving him, says that "he attributed all God's gifts to himself, and taught the like to his people. But whosoever is ungrateful to God for His gifts, terror enters his heart from every side."[5] "For carelessness as regards things hateful," say the Arabs, "degrades a man;" "his own goodness being his greatest capacity [for doing right]," adds the Persian commentator.[6] And "to forsake obedience [to God], and to practise disobedience [to Him], is a sin," says Tai-shang.[7] "Beings," says the Buddhist, "living in this universe are in a state of unconscious ignorance, and whirl and buzz about in it like bees inside a bottle. They are in a three-fold evil way of passion, ignorance and their organs of sense, in which they revolve like the potter's wheel. Such are the evil snares of time with which beings are caught, as a young monkey is caught in the hunter's trap."[8] "For those," says Sophos,[9] "who will not place themselves under the hand [obey authority] of others, suddenly come to naught."

[1] Tao-te-K. c. xxiii. [2] Molon Toin, fol. 15. [3] Putt-ovada, 2.
[4] Epist. ii. 2. [5] Shah Nam. p. 21. [6] Rishtah i. juw. p. 74.
[7] Kang i. p. [8] Rgya-tcher r. p. c. xiii. [9] Fab. 33, and Syntipa, 33.

"Noli successus indignos ferre moleste,
Indulget fortuna malis, ut lædere possit:"[1]

"Fret not at the prosperity of evil men; fortune favours the wicked in order to injure them."

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

"*But whoso*," &c. "The comfort of life is in security," says the Arabic proverb. "Neither a cow, land nor honour, is the best gift; wise men declare the greatest boon to be absence of fear [security]."[2] Bias being asked what, in life, could be free from fear, "ὀρθὴ συνείδησις,[3] a good [upright] conscience," said he—which Periander said constitutes "freedom."[4]

"Like the atmosphere, still, without wind, and like the great deep, unruffled, being thus unchangeable and unmoved, is freedom indeed for man."[5] And Ennius:

"— adversus adversarios
Ea libertas est, qui pectus purum et firmum gestitat."[6]

"— vivam, an moriar, nulla in me est metus."[7]

"A man," says Ennius, "who carries within him a clear and safe conscience, stands free from fear in presence of his adversaries." "Whether in life or in death, I have no fear." "If a man can swim," says Vemana, "he need not trouble about the depth of the water. So also he who knows how to die, has neither fear nor danger in his life on earth."[8] "What strength is that of the wise man!" says Confucius; "he is always at peace, and wavers not."[9] "He is serene, and has an enlarged mind; while the common man is always distracted with anxieties."[10] "The man who knows, no longer doubts; he who is virtuous, does not grieve at anything; and he who is strong [brave or courageous], fears nothing."[11] For "albeit the sword

[1] D. Cato, ii. 23. [2] Pancha T. i. 322. [3] Sept. Sap. p. 40. [4] Ibid. p. 44. [5] Vemana, iii. 7. [6] Ennii Phœnic. 680. [7] Id. Inc. Carm. 795. [8] Vemana, ii. 32. [9] Chung yg, c. x. [10] Shang-Lun vii. 36. [11] Ibid. ix. 28.

of justice be swift, yet it will not behead a man who is guiltless."[1]

Lao-tsze says that he who has studied Tao is free from danger, in these words: "Heaven is Tao; Tao is long life [no mere body]; in death, no danger;"[2] for "the holy man while on earth remains calm and at peace."[3] "Thorough fools and very wise men are happy in this world," said Vyāsa; "but he who is neither a fool nor wise has trouble. And he who grieves for the misery of others will never be happy; for there is no end of troubles; one grows out of another."[4]

"When a man commits a sin, he is afraid of men [lit. the fear of creatures is on him]; but when he does good, the fear of him is on them."[5] "In enjoyment, there is the fear of disease; for a family, the fear of degradation; for wealth, that of the king; for respect, that of contempt; for power, that of an enemy; for beauty, that of fleeting youth; for life, the fear of death. Everything on earth is thus subject to fear; relinquishing desire alone is free from fear."[6] "Thus the Brahman, though despised, yet sleeps in peace; if renowned, he is at peace; in peace he goes through this world; but he who scorns him is destroyed."[7]

[1] Hien wen shoo, 113. [2] Tao-te-King, c. xvi. [3] Ibid. c. xlix.
[4] Maha Bh. Shanti P. 759, 761. [5] D. Erez Sutta, vii. 6.
[6] Vairagya Shat. 32. [7] Manu S. i. 163.

CHAPTER II.

1 Wisdom promiseth godliness to her children, 10 and safety from evil company, 20 and direction in good ways.

MY son, if thou wilt receive my words, and hide my commandments with thee;

"*My son*," &c. "My son, if thou wilt hearken to what I tell thee, all thy (plans) concerns will be forwarded [will prosper]," said Ptah-hotep to his son.[1] So Œdipus to the priest:

"— τἄ μ᾽ ἐὰν θέλῃς ἔπη
κλύων δέχεσθαι"[2]—

"If only thou wouldst receive my words, thou shouldst with them receive help and relief from thy woes." "My son," says again Ptah-hotep, "if thou wilt find a good place by thee for my teaching, thy reputation will spread, and with it the fame of thy loving disposition among those thou lovest. The old man's teaching is a blessing to him [who receives it]. It makes him welcome among [or to the heart of] the people; it is a gain to him who has it; it gets him love for bread, and makes him appreciated for his own sake [his person, not his dress]; therefore receive it for the life of thy house."[3] For "there is no [mantra] religious precept greater than the father's word."[4] "And as regards 'a son,' he is called in Sanscrit 'putra,' from 'pun trayate,' because he, male, delivers his father from hell"[5]— as Abraham is said in the Talmud to have delivered Terah from the same place; but not in the same way.

"What ought the Bchom-ldan-das [victorious Buddha] to

[1] Pap. Pr. c. xv. l. 8. [2] Œdip. Tyr. 216. [3] Pap. Pr. xii. 9—12.
[4] Tam. pr. 3576. [5] Maha Bh. Adi P. 3026.

receive? The profitable words of his Lama."[1] "The foolish man when he hears a conversation [or word], is troubled until he brings it out; but the wise man, when he hears it, holds his peace, hides within him what he heard, and keeps what is useful in it."[2] "But he who, having studied the law, does not further care about (or act on) it, is like one who only sows, but reaps nothing from it."[3] "And if he forgets what he had learnt, he is like a woman who, having brought forth a child, buries it."[4] "He who remembers," says Borhan-ed-din, "is said to fly [carrying his lore with him]; whereas the man who writes, sits still."[5] "We learn from word of mouth what we should write down. Therefore, said the prophet [on whom be peace], O Helal! never part from thy inkstand, for it is useful unto the resurrection-day. And Husam-ed-din commanded his son, Shams-ed-din, to learn by heart something, be it ever so little, every day, of sciences and wisdom. And Asam ibn Yusef gave a piece of gold [a dinar] for a 'qalam' [reed] in order to write at once what he heard. For life is short, but science is long. Therefore let us waste no time, lest in old age we grieve over lost opportunities."[6]

This reminds one of the Chinese youth who was so diligent a writer, that he wore his ink-slab into a hole by dint of rubbing his ink-tablet on it. "Only, in study," said Yue to Kaou-tsung, "cultivate a humble disposition; sustain thy efforts; so will thy improvement continue."[7] "It is true," says the Buddhist, "that I have bestowed untold advantages on human beings. It is wonderful—therefore it is well to hearken to me, and to lay hold on my teaching with thy mind. I will explain to thee how those who have embraced the perfection [or term, degree] of Bodhisatwas, and have entered upon the purity thereof, can continue firm therein; how they can fulfil it and lay hold on it."[8]

[1] Dris lan phr. wa, 1. [2] Matshaf Phal. [3] Sanhedr. 99, M. S.
[4] R. Joshuah, Sanhedr. 99, M. S. [5] Borhan-ed. ix. p. 128.
[6] Ibid. p. 130. [7] Shoo King, iii. 14. [8] Thar-wa, p. 129.

2 So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;

לְהַקְשִׁיב אָזְנֶךָ, 'to give thine ear attentively;' 'to listen attentively and earnestly.'

"*So that thou*," &c. King Milinda said to Nagasena: "Well, Nagasena, does he who has acquired knowledge, possess wisdom also? Assuredly, O King; he who has knowledge has wisdom also."[1] [This is true, however, of only one kind of knowledge and of wisdom; for all knowledge is not wisdom in its highest sense.] "Science," properly so called, however, "is glory; there is no baseness in it," says Borhan-ed-din [in his 'Guide to Knowledge']; adding: "If thou art engaged in a study (or work), give thy mind to it."[2]

"This firmness," says Lao-tsze,[3] "requires a determined will." And Choo-hi adds:[4] "A man must indeed study who wishes to investigate the principle of all things under heaven; not satisfied with his own reason; but exhausting the cause of the things he investigates, aiming at reaching the highest point he can in knowledge. Thus will he thoroughly [sincerely] understand [the real source of knowledge]." "Αγρυπνος ἔσο κατὰ νοῦν, Keep thy mind awake," says Pythagoras in his 'Golden words,'[5] "for the sleep of it is akin to the sleep of death." And D. Cato[6]—

"Discere ne cesses; cura sapientia crescit."

"Whither ought our efforts to tend? To knowledge, wisdom [vidya]; to study; to good instruction; and to alms-giving."[7] "My son, seek men of understanding above thine own, that thou mayest learn wisdom of them; and comfort the afflicted, and find delight in it."[8] "Children," says the Burmese teacher, "prick up your ears and listen attentively, that father and mother may [establish] guide you safely. Good children do their duty; they learn," &c.[9]

[1] Milinda paño, iii. 41. [2] Borhan-ed-d. x. p. 130. [3] Tao-te-K. c. xxxiii. [4] Ta-hio, Com. v. [5] Pythag. Sam. χρ. ἔπ. 2 (ed. Giles, not in Bekker's). [6] Sent. iii. 27. [7] Ratnamal. 47. [8] Mishle Asaph, i. 2, 28. [9] Putt-ovada, p. 19.

"Apply your will [settled heart] in the right way [Tao]," says Confucius.[1] Above all, "desire knowledge."[2]

"— ἐν γὰρ τῷ μαθεῖν
ἔνεστιν ἡὐλάβεια τῶν ποιουμένων,"[3]

"for information makes matters easy." But "apply thine heart"—be "totus in illis." For as the Chinese say: "We lose easily what we acquire easily; but what we acquire with difficulty is not easily lost."[4]

3 Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding;

תִּתֵּן, Heb. Chald. Marg. reading—'givest thy voice.' LXX. δῷς *φωνήν σου.*

"*Yea, if thou,*" &c. "Pray without ceasing, and knowledge [or wisdom, 'paña'] will come in little at a time, to teach you; and by never losing sight of it, you will at last acquire perfect virtue, like the fragrance of a bunch of flowers."[5] "Though one heap a thousand pieces of gold, it is not equal to one day of study: wherefore, never get weary of reading; but study all day long."[6] "Study after study (continually)."[7] "For these two are never satisfied: he who seeks knowledge (or wisdom), and he who seeks wealth."[8] "Without doubt," said Nārada to Bhishma, "the devout study of the Vedas and Vedangas, and inquiry after subjects of knowledge, are best."[9] "For as doing good gives pleasure, so also do right principles make one great."[10] Therefore "acquire understanding and knowledge as if at the point of death."[11] "Can we, inferior beings, or can we not acquire (or obtain) this supreme intelligence? If we take pains, why should we not be able to attain to it?"[12] [This "buddhi khutuk" is the intelligence possessed by Buddhas,

[1] Shang-Lun, vii. 6. [2] Avv. Atthi sudi, 100. [3] Soph. Œdip. Col. 115. [4] Chin. max. [5] Htsandau thinguttara, 2, 3. [6] Jits go kiyo. [7] Jap. pr. [8] Arabic pr. Soc. [9] Maha Bh. Shanti P. 10573, 4. [10] Tai-shang, in Ming Sin P. K. c. i. [11] Legs p. b. p. ch. i. [12] Tonilkhu yin chimek, ii.

Bodhisatwas, &c., which, on leaving the body at the Nirvana, merges into the original, eternal Intelligence, "belke Bilik"].

4 If thou seekest her as silver, and searchest for her as *for* hid treasures;

"*If thou seekest*," &c. "Though a hundred years old, yet desire knowledge."[1] "Does not knowledge succeed with those who always seek for it?"[2] "For there are very great advantages in profound study."[3] "Therefore acquire the habit of study night and day" [that is, with a glow-worm and snow; alluding to the story of Che-ying and of Sun-hang, told in the San-tsze-king, v. 141, who studied by the light of a glow-worm in a bag and by the glare of snow].[4] For "three days without reading books, and one's spoken words are without flavour."[5] "Let the clever man think of wisdom and of wealth as if he were liable neither to decay nor death. But at the same time let him practise virtue as if death held him already by his hair."[6] "Yea, let him eschew bad men and associate with good ones, and thus get profit for both worlds: acquire great excellence (or power) with wealth, and practise wisdom as if he were seized by death."[7]

"Seeing," said Parāsara, "the many ills which afflict man from his birth to the hour of death, in hell and even in heaven, where he lives in constant dread of future births—therefore every effort should be made to obtain the acquisition of Bhagavat, 'the Lord;' it is the only remedy [bheshajam] for all ills, being absolute and final."[8] "Make every effort on the side of virtue (or good)"[9] said Stchen-po to his parents, from heaven. "Prepare, provide good with all your might."[10] "Those who are bent on enjoyment and power," said Bhagavan to Sanjaya, "whose thoughts are carried away by them,

[1] Avvey. K. Orhukkam, 51. [2] Kobita Ratn. 202. [3] Japan pr. p. 278.
[4] Ibid. p. 471. [5] Chin. prov. p. 23. [6] Hitop. Introd. 3.
[7] Lokopokar. 226. [8] Vishnu P. vi. 5, 58. [9] Dsang-L. c. ii. fol. 18.
[10] Uligher. dalai, c. ii.

their active mind is not attached to perseverance."[1] True; yet to such the Buddhist says: "If powerful princes should say, We cannot attain unto wisdom, and so thinking, turn back from their efforts to gain it, they yet will prosper by following the path we show them."[2] [In a Buddhist catechism on Salvation.]

"*If thou seekest*," &c. "Like him who by digging with a spade finds water, so does the pupil who hearkens to his religious teacher [guru] come at the wisdom of his teacher."[3] "By searching and searching, a man is found who knows the Vedanta; for he seeks the man who seeks him. Are there many in earnest [keen, clever] in looking for him?"[4] "But he who studies in earnest must be moderate; he must restrain himself in the matter of eating, of drinking and of sleep, and in much talk about things that profit not," says Borhan-ed-din.[5]

"Words and talk only," says Buddha, "and any amount of noise, cannot obtain the religious teaching of good [or virtue]. This is to be obtained only by the earnest efforts of the innermost heart; therefore never flag in your efforts."[6] For, as Sophocles says:

"— τὸ δὲ ζητούμενον
ἁλωτόν· ἐκφεύγει δὲ τἀμελούμενον:"[7]

"We find what we look for; what we overlook, escapes us." "If thou want a bit [of bread], say: Bread, bread! If longing for a jewel, then [dig for] metal, metal! In sum, hear from me this tradition [or rule] absolute: Whatever a man seeks—it comes, it comes!"[8] "For he who seeks a thing, will find it; if not, it will fall near him."[9]

"By making efforts, a jewel is gotten"[10] [with a play on 'yotno,' 'effort,' and 'rotno,' 'jewel']. "Do not relax your efforts," said Bchom-ldan-das to the gods on his leaving. "There is not a

[1] Maha Bh. Bhishma P. xxvi. 922. [2] Tonilkhu yin ch. ii. [3] Manu S. ii. 218. [4] Vemana, i. 113. [5] Borhan-ed-d. xi. p. 134. [6] Rgya-tcher r. p. c. iv. p. 40. [7] Œdip. T. 110. [8] Rishtah i juw. p. 176. [9] Meid. Arab. pr. [10] Bengalee pr.

portion [boon] for every one; but he who does not exert himself will get nothing."[1] "If what thou seekest be ever so little, seek until thou find it [lit. twist not the reins of search]; for, in the opinion of wise men, the pleasure of finding is greater than the thing found."[2] "And truth sprouts up through digging (or searching for it)."[3]

"So that wise men while learning suffer pain; for no one becomes wise by sitting at ease."[4] "But he who seeks knowledge must bear contention and contempt in his pursuit of it; for flattery [caresses] is contemptible (or blameable) in the pursuit of knowledge. For knowledge is an honour." And, with a play on terms: "He who has acquired knowledge [knows what is to be known] has dusted his bloody nose [has toiled and met with contumely of some sort]."[5] Moreover, "the very learned man does not lie on a soft couch," say the Osmanlis.[6] "He must work hard." For "it is only by digging and digging that truth is ascertained [or known]."[7] "All contentment (or satisfaction) is good; but satisfaction from study is bad"[8] [we ought never to rest satisfied with what we have acquired, but continue to dig for more]. "Nay, be spent like a taper, for the sake of knowledge."[9] For "where and how shall one get wisdom and wealth without effort? Can you even get wind from the pankha without moving it?"[10]

"If there is intense application and study, of what use is talent? And where there is neither application nor study, what good does talent?"[11] "Children, if you apply yourselves to study [knowledge, 'vitteye'], your knowledge will increase. How so? As often as you dig a well in sand, a spring of water gushes forth abundantly. So will it be: know it for certain."[12] Bearing on this, we read in the Vannupatajataka (2)[13] "that when the five hundred wagons and cattle in the desert

[1] Rgya-tcher r. p. c. iv. [2] Beharist. R. 6. [3] Mishle Asaph, vi. 5.
[4] Saïn ügh. pl. vi. [5] El Nawab. 126. [6] Emthāl Osm. pr.
[7] Telugu pr. [8] Berachoth, ix. 8, M. S. [9] Pend Nameh, 10.
[10] Vrinda Satasai, 22. [11] Chānakya sh. 23, I. K. [12] Balabod. orup. 3.
[13] Ed. Fausböll, p. 169.

were perishing from want of water, the Bhodisat spied a clump of grass, where he dug fathoms deep, found a rock and split it open, when an abundant spring of water burst forth. Those who thus, without relaxing their efforts, dug deep in the sand-path, found a drinking station [trough] on the road they had gone. So also the wise man, endued with firm purpose, finds unremitting rest in his own heart." "Taking the greatest pains and making every effort to find the original wisdom of him who knows everything."[1]

"An earnest desire for the law [religious knowledge] is of itself a door of entrance into that law, for it enables a man to find it," if he is in earnest; "inasmuch as a pure (or single-minded) desire for it leads a man to that knowledge, by teaching him to make a pure [sincere] effort to get it."[2] So also D. Cato:[3]

> "Si Deus est animus, nobis ut carmina dicunt,
> Hic tibi præcipue sit pura mente colendus:"

"And such a pure effort is a door to religion; it enables a man to reach the opposite shore [emancipation]."[4] "A man, then, is wise so long as he seeks wisdom; but when he fancies he has found it, he is a fool."[5] "For the wiser a man is, the more he feels that wherein he is lacking."[6] "And to seek it in youth is like cutting it on a stone; but in old age it is like writing it on sand."[7] Therefore, "albeit one cannot swim [in the ocean of learning], yet show firmness in learning [learn constantly]." "For nothing lasts; learning alone abides." "Even when sailing on the sea, it is there with you." "And on earth, learning will give you riches and reputation." "Though you be a king, yet study the Vedas;" and "though poor, yet learning (or reading) is necessary."[8] "For learning or knowledge is said by the wise to be best, since it cannot be taken from thee, and never dies."[9]

[1] Tonilkhu yin chim. 2. [2] Rgya-tcher r. p. c. iv. [3] Distich, lib. i. 1. [4] Rgya-tcher r. p. [5] Mifchar pen. B. Fl. [6] Abarbanel, id. id. [7] Mifchar pen. B. Fl. [8] Kalvi oruk. 49, 48, 52, 62, 68, 74. [9] Hitop. Introd.

"O my son," said Nabi Effendi in his counsels to his son, "take care never to fail in diligent study, but keep thine eye on both effort and study. Science cannot be acquired without diligent study. It is a divine property and is above all other qualities. Make every effort to acquire knowledge. The master of knowledge [Mahomet] gave this commandment: 'From the cradle to the grave, seek after knowledge; it is the way to honour and elevation. It is the deep without a shore. But pearls lie not on the sea-shore. If thou desirest one, thou must dive for it.'"[1] And Abu 'l Tabib: "In proportion of his toil [effort] will a man obtain [eminence] excellent things: he must dive into the sea who wishes to get pearls."[2] And Ali ibn Abu Taleb: "It is not possible to acquire knowledge without these six requisites: quickness, diligence, endurance, competency, direction by a master, and long time."[3] "Slowly, slowly learn, and walk accordingly."[4]

"One needs diligence," says Borhan-ed-din,[5] "assiduity, promptness, and clinging to the acquisition of knowledge. For it is said: He who seeks a thing shall assuredly find it; and he who knocks will have the door opened to him; for according to his determined will, shall he find what he wants." "Again, that which a man purposes to get [in knowledge], will be given him according to his exertions; but he who wishes for that gift must rise by night."[6] "Yea, let him study, even at the risk of forgetting or not understanding what is said."[7] "But let no man say, I will read, in order that men may call me 'well-read,' 'wise' or 'Rabbi,' or in order to become an elder, and to sit in the assembly [or academy]. But let him read for the love of it, and in the end the credit (or glory) of it will come."[8]

5 Then shalt thou understand the fear of the Lord, and find the knowledge of God.

[1] Khair nameh. p. 13, 14. [2] Borhan-ed-din, iv. p. 60. [3] Ibid. iii. p. 38. [4] Kalvi oruk. 65. [5] Borhan-ed-d. iv. p. 58. [6] Ibid. p. 64. [7] Abodah Zarah, 19 M. S. [8] Nedarim, 62, M. S.

"*Then shalt thou understand*," &c. "The training [education, cultivation] of the soul," say the Arabs, "is preferable to the education that results from artificial (or scientific) training."[1] "Knowledge"—that is, what the limited mind of man at its best can grasp—"shall vanish away;" "for we know in part" only. But "when that which is perfect is come"—when we know God as we are known of Him—"then that which is in part shall be done away," says the holy Apostle.[2] Yet, albeit we cannot know Him as He is in our present fallen estate, it is pleasant to see how the best instincts in man have always tended thitherward.

"The ornament [or better, the wealth, treasure] of learning is a knowledge of the Scriptures [vedam]," says Avveyar.[3] And Manu: "Let the brahmachari [brahm. student], then, constantly study the Veda, which, sages have said, is the first virtue. All others are inferior to it."[4] "This Scripture is the refuge alike of the unlearned and of the learned, of those who long for heaven, and of those who sigh after infinity."[5] "In whatever occupation (or circumstances) a man may find himself, if he acts according to the teaching of the Vedas, he prospers therein. Real knowledge floats [carries over to the other shore] every one who follows it. But a situation (or action) reft of that knowledge, destroys the men who are slain by a want of judgment, and are enveloped in darkness from lack of knowledge," said Kapila.[6]

"Every man dispels darkness—the offspring of ignorance—with knowledge. Then Brahmă, the Eternal, reveals himself."[7] "Then human beings see through knowledge [or discernment], and then the Eternal Brahmă appears, or reveals himself."[8] "Although Brahmă the soul [of the universe] pervades everything, yet it does not shine everywhere. In understanding, however, it shines; as an image reflected in a bright mirror."[9]

[1] The Forty Vizeers, 1st night. [2] 1 Cor. xiii. 8 sq. [3] Kalvi oruk. 11.
[4] Manu Sanh. iv. 147. [5] Ibid. vi 84. [6] Maha Bh. Shanti P. 9685 sq.
[7] Ibid. id. 10,000. [8] Id. 10,054. [9] Atmabodha, 16.

The proverb says: "Thou hast knowledge—what, then, lackest thou? Thou lackest knowledge—what, then, hast thou got?"[1] But "standing firm in the fear of God—that is wisdom."[2]

"You, then, brethren, children and kinsmen," are the Apostles made to say, "seek after that glorious wisdom which improves our dispositions and enlightens our hearts, and introduces us into the kingdom of heaven, into everlasting rest."[3] "Seek," says Meng-tsze, "and you will find it; let it go, and you will lose it. This seeking is advantageous towards obtaining [the gift]. But the seeking depends on ourselves."[4] "And the knowledge of the law [religion] is a door to being religious; for it leads a man to follow earnestly that which is conformable to that law. And experience of this law is another door to religion; because it makes a man believe in the use of it."[5]

And as to understanding the fear of the Lord, and what He requires of us, Lao-tsze, speaking of Tao, says: "He who is always free from passion may discover his subtleness [smallness]; but the man who is subject to his passions can only discover the border of Tao."[6] [The better a man is, the greater idea he has of the right way; the worse a man is, the smaller his idea is of what he ought to do]. "He may well be called deep; it is the door to all spiritual knowledge."[7] "To make use of a comparison: it is like a merchant from Jambudwip [Ceylon], come to get a *chintamani* [a fabulous jewel] from the sea—who, after great toil in troubled water, should after all be rewarded by some great magician with a city and great riches."[8]

6 For the Lord giveth wisdom: out of his mouth *cometh* knowledge and understanding.

"*For the Lord giveth*," &c. Scripture teaches us that "wisdom cometh from above," and is the gift of God—to whom

[1] Vajikra R. in Buxtorf Lex. fol. 164, 5. [2] Ep. Lod. 1259.
[3] Didasc. Ap. (Eth.), ii. [4] Hea-Meng, xiii. 3. [5] Rgya-tcher r. p. c. iv.
[6] Tao-te-K. i. [7] Ibid. [8] Tonilkhu yin ch. 2.

the best instincts in man, "seeking after Him," led him to look for it. So that Nagasena could hardly be in earnest when he answered king Milinda's question: "Where does wisdom reside?" by, "Nowhere, O great king." "Well, then," said Milinda, "there is no wisdom." "Where does the wind reside, O king?" asked Nagasena. "Nowhere in particular," answered the king. "Then," replied Nagasena, "there is no wind."[1] He might have heard: "O Indra, thou pourest down knowledge [or understanding] like rain on men of learning [or of parts]."[2] "O Lord, thou alone knowest both the working and real essence of that self-supporting, self-existent Being who can be grasped neither by thought nor by measure."[3] "O you, Indra and Parvata, "sharpen ye our intellects [make us wise]."[4]

"For he [Vishnu] is knowledge itself, without bounds or measure."[5] "He [Buddha] is endued with the full tide (or great flood) of intelligence—of that intelligence that sees clearly without dimness or passion."[6] And if by 'Lord' we understand 'Brahmă,' and 'understanding' by 'Buddha,' the Brahman said to those men: "I am well versed in [voices] languages; if it is the voice of Buddha, it must be like that of Brahmă."[7] "And thou, Brahmă, art that which is to be known, and thou art he who makes it known; thou art the One Supreme, on whom we ought to meditate, and who enables us to do so."[8] "And thou, Buddha, art he who teaches the Law that has no equal; who dispels darkness and teaches perfectly the best course or mode of conduct."[9] "So let us pray to Herjafader [Odin], who gives wealth and eloquence to the great, and mother wit [common sense or prudence] to men."[10]

And elsewhere: "I am Ahurao-Mazdao [Hormuzd], the lord

[1] Milinda P. p. 77. [2] Rig Veda, ii. s. 173, 8. [3] Manu S. i. 3. [4] Rig V. ii. s. 122, 2. [5] Vishnu P. i. 2, 6. [6] Rgya-tcher r. p. c. ii. and iv. [7] Dsang-Lun, c. xxxv. fol. 182. [8] Kumara Sambh. ii. 15. [9] Rgya-tcher r. p. c. i. [10] Hyndlulioth, p. 3.

and giver of great and good gifts; protector of the understanding; the wisest of beings in both worlds."[1] "I am Intelligence, O Zarathustra, and am gifted with it; I am Wisdom, and am endued with it; I am Creator; I am that I am—Mazda."[2] "And here is Spenta Armaiti [holy or divine Wisdom], my creation, O Zarathustra."[3]

But wisdom, one of God's attributes, is, like Him, eternal [see Mainyo i khard, c. lvii.]; so 'creation' here must be understood as Vyāsa did in his speech to Yudhishtira, when he told him of 'anādinĭ dhāna vidya,' the Wisdom whose pedigree has no beginning, created by being uttered from the mouth of the Self-existent."[4] "We, Ahurao-Mazdao and Vohumano [the good genius, sense or Spirit, who presided at the formation of man, and who takes care of him], we give you to know holy and good wisdom. It is with us."[5] "Ask of me," said the Spirit of Wisdom, "that I be thy guide, to the satisfaction of the Yazds (gods) and of the good; for the preservation of the body on earth, and for the deliverance of the spirit."[6]

"From the gods," ἐκ θεῶν, says Pindar, "men have received wisdom, handicraft and the wisdom of speech."[7] But elsewhere, and more correctly, he tells us that all that came to them from God—

"Ἐκ θεοῦ δ' ἀνὴρ σοφαῖς ἀνθεῖ ἐσαεὶ πραπίδεσσιν."[8]

Man always gets his good understanding of God. "O thou Giver out of the treasury of secrets, wisdom [and intelligence] is from thee; thou art wise far above the wisest, and thy command binds [or seals] the speech of the tongue."[9] Ta-tsay, inquiring of Tsze-kung, said: "Is Hoo-tsze a holy man (or sage)?" Tsze-kung replied: "Certainly, Heaven has gifted him; he may be a holy man; assuredly he has great ability."[10] "For he," said Confucius elsewhere, "who does not know the will (or decree) of Heaven, cannot possibly become a superior

[1] Yaçna, xl. 2, and xli. 5. [2] Hormuzd Yasht. 7. [3] Id. id. 25.
[4] Maha Bh. Shanti P. 8534. [5] Yaçna, xxxii. 2. [6] Mainyo i kh. i. 60.
[7] Pyth. i. 79. [8] Ol. xi. 10. [9] Leila u Mejn. pref. [10] Shang-Lun, ix. 5.

man." [This is the closing sentence of the Hea-Lun, xx. 2]. And "knowledge of the Holy, which is understanding," "is the highest in rank of all."[1]

7 He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.

יִצְפֹּן, 'He layeth up, as in a treasury;' whence, 'He draws wisdom suited to every case.' תּוּשִׁיָּה, 'advice, counsel, help'—in time of need, supplied from the treasury of wisdom. No two of the old versions render it alike.

"*He layeth up*," &c. "Ζεὺς δ' ἀρετὴν ἄνδρεσσιν ὀφέλλει:" "The great god," said Æneas, "dispenses virtue to men as it pleases him; for he is the most powerful of all."[2] "And the man," says Lao-tsze, "who is endued with the highest virtue [who is righteous] practises it, as it were without thought [or 'heart to it,' as the gloss reads]; it is natural to him."[3] For "wisdom dwells in the heart of the good."[4] And the wisdom is sound 'that cometh from above," from the Father of lights, whose gift it is, through His Spirit; "but," say the Rabbis, "only to him in whom is wisdom (to love it)."[5] "Wisdom without the fear of God, is contemptible: no wisdom and no fear of God make up a perfectly wicked man; but wisdom and the fear of God make up a perfectly righteous man."[6]

"*a buckler.*" "Zerdhurst asked: How can one make Hormuzd, the Ameshaspand of the fragrant Paradise, more one's very own, and confound wicked Ahriman?" "The Spirit of Wisdom answered: By making the 'Spirit of Wisdom' one's support for the back [a buttress]; by wearing on the body the 'spirit of contentment' like a coat of mail and valour; the 'spirit of truth' like a shield; the 'spirit of thankfulness' like a club; the 'spirit of devotedness' [or full-heartedness] like a bow; and the 'spirit of liberality' like an arrow."[7]

[1] Ali, 92. [2] Il. *v.* 242. [3] Tao-te-K. c. xxxviii. [4] Didasc. Ap. (Eth.), p. 75. [5] Berachoth, B. Flor. [6] D. Erez Sutta, ix. 10. [7] Mainyo i kh. xliii. 1—13.

8 He keepeth the paths of judgment, and preserveth the way of his saints.

לִנְצֹר, 'to keep, preserve, the paths of judgment;' for 'he preserveth,' &c.

"*He preserveth.*" "O justly-praised Indra, protect us from misfortune."[1]

"*his saints:*" A.V. חֲסִידָיו, LXX. *ἐυλαβουμένων αὐτόν*, more correctly; unless 'saints' be taken in the sense of 'pious,' 'given to do God's will and to please Him.' Rabbi M. Maimonides says "that a man who examines himself strictly, aiming high, and who swerves only very little on either side of the middle way of morals, is called חָסִיד, 'pious,' 'God-fearing.' Like one who, being highminded and proud, reached the other extreme of great humility, he would be called חָסִיד; and that is the measure of 'piety.' If, however, that same man from one extreme returns only to the mean (or middle way), he is called חָכָם, 'wise;' and that is the measure of wisdom."[2]

"*the way.*" "How great is the way [Tao] of the holy man [saint, 'shin-jin']; it is broad like the sea, and reaches up to heaven," says Confucius."[3] And Choo-he:[4] "Tao is explained by 'way' (or road), to which men in general compare it, and so express it; but as regards Tao, it has no form that we may walk in, and then look at what is done. It is that in which men have walked for thousands of years; it is the same for all." "It is 'conduct,' as regards man's practice, as 'li' is principle, and 'teh,' virtue put in practice."[5] "And the way (or rule) of the Great Study consists in explaining virtue clearly, and in taking one's stand in supreme good."[6]

"But it is the most perfect Being, God, who shows the way to His kingdom, making the law [religion] the way to it. Thus when the law becomes evident, then faith, then works and the fruit of them; and truth being then made evident, belief

[1] Rig V. ii. s. 129. [2] Halkut de'oth. i. 5. [3] Chung yg, c. xxvii.
[4] Vol. xlvi. [5] Id. p. 18. [6] Ta-hio, c. i.

in God follows; then love, intelligence, &c."[1] "O Mazda, Lord over all, heavenly Friend for both worlds."[2] Making religion the way to everlasting happiness, if that way can be found and then followed—and thus practically "a path leading to judgment" that is to come, as understood by the Rabbis. "Here man does what he likes, but yonder is judgment and reckoning."[3] Yet what eye can span the gulf there is between, "Thou art the Way [gati] of all beings," as said by Brahma to Vishnu;"[4] and "I am the Way, the Truth and the Life; no man cometh unto the Father, but by me"?[5]

9 Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

כָּל מַעְגַל, 'every good way, even fit for a carriage; conduct in life.' Chald. 'way, path.' LXX. ἄξονας, 'axles' [wheels].

"*Then—understand.*" Wisdom "that cometh from above" can alone give us a right judgment in all things, according to the eternal laws of the kingdom of Him" to whom alone every one of us stands or falls." But as regards the opinion of the world "that passeth away," that sacrifices principle to expediency, and eternal life to a few short years of an uncertain existence on earth, it can be no sure guide in our intercourse with our fellow-men, except in matters that involve no principle; in mere matters of opinion, custom or manners; "wherein," says Confucius, "agreement is the chief advantage."[6]

"Wisdom purifies [makes clean] one's thoughts; wisdom also makes one learned [or well-informed]."[7] "It [teaches] leads in the beautiful way"[8]—"in the way of him [Mandju Sri, the incarnation of Wisdom] who, possessed of the real knowledge that has no equal, is wise by intuition and not by

[1] Dam chhos yid b. fol. 12. [2] Yaçna, xliii. 2. [3] Kohel. in Rab. Blum. 145. [4] Maha Bh. Bhishma P. 2963. [5] S. John xiv. 6. [6] Shang-Lun, i. 12. [7] Bahudorsh, p. 37. [8] Hjam-dpal, fol. iv.

reflection."[1] "Hjam-dpal appeared to the teacher Phogs-gyi-lang-po, and said to him: 'Don't do that, don't do that.' 'But,' said Phogs-gyi-land-po, 'it is hard to wander in trouble and ignorance; what does it profit that I should even see thy face, if I am not inspired by thy blessing?' Then Hjam-dpal [Wisdom] replied: 'Son, sorrow not; I will deliver thee from all evil.'"[2] "Thou shalt traverse all defilement of sin on the raft of knowledge,"[3] said Sankara. "For instruction ['shāstram,' in sacred writings] is 'the divider of many a doubt' ['el-furqān,' as Mahomet calls his Qorān, which, he says, God sent down from heaven to settle the doubts left in the Law and in the Gospel]."[4] "Instruction," continues Vishnu Sarma, "enables one to see what is invisible; like an eye, it beholds everything; he who is without it is blind."[5]

"Very great knowledge, however, in one thing only, is seldom acquired; it is, therefore, hard to be wise in all things. The eye, let it be ever so clear, cannot appreciate any sound."[6] Masuraksha, however, differs from Kunga Gyel-tsan; for he says that "a man ought to know everything."[7] Yet according to Manu, "in so far only as a man studies holy Scripture does he acquire knowledge, and does his knowledge shine."[8] "For that is knowledge that leads to the knowledge of Hari, the soul of all things, the life of nature, the Lord.'[9]

"*when*"—"*then.*" "Things," says Confucius, "have a root and fruit; business has an end and a beginning. To know what is first and last [how to begin and where to end], is, indeed, to be near [Tao] the right way."[10] "So when a man," says Lao-tsze, "begins to know the beauty (or excellence) of good, then [evil appears] he feels (or understands) the hideousness of what is evil."[11] It gives 'judgment' [both κρίσις and κρίμα] of others; "judge them in the scale of innocence [with

[1] Hjam-dpal, fol. v. [2] Taranatha, p. 104, l. 5, 10. [3] In Swetas. introd. [4] Sur. iii. 2. [5] Hitop. introd. 10. [6] Legs par b. p. 192. [7] Niti shat. of Masuraksha, ed. Schiefn. [8] Manu S. iv. 20. [9] Bhaghavat P. in Kobita Ratnak. 69. [10] Ta-hio, c. i. [11] Tao-te-K. c. ii.

charity towards them]; and God will do the same to thee."[1] Officially: "Blessed is the judge who allows his judgment 'to ferment' [takes time to consider it]."[2] "And let every judge administer judgment as if Gehenna were open for him under his feet."[3] "He also who taketh a gift to pervert judgment shall not die in old age,"[4] say the Rabbis. But, alas! "those who do not judge according to what God has let down from heaven [the Qorān] are [fasiqūn] scoundrels,"[5] says Mahomet.

"All honour, however, to the superior and good man [kiün-tsze], and to his exalted virtue," says the Shi-King; "he practises equity, and gives to the people and to every man what is his due."[6] For, says Meng-tsze, "humanity [love of men, ἀγάπη] is man's heart, and justice is the road for him to walk in."[7] [See also notes, ch. i. 3.] "So then, as regards justice (or righteousness), it consists in not doing that which is unjust; righteousness is the way we ought to walk in [the path of men]. A man who acts thus is beloved of all; therefore did the ancients define righteousness to be "that which is proper or fitting in our intercourse with others,"[8] say the Japanese.

"*yea, every good path.*" After saying that, of all men, Brahmans are the first, Bhrigu adds: "And among them the best are the wise and learned; of these, the first are those who know their duty; of these, the first are those who do it; and among those who do their duty, those are foremost who acquaint themselves with God"[9] [know the religion of Brahmă]. The words, "My son, if thou wilt," &c. (v. 1), taken literally, down to "righteousness" (v. 9), Confucius sums up in: "Man stands firm (or upright) by righteousness; and the root of it is filial piety."[10] "Take wisdom," says Bias, "ἐφόδιον, for thy provision by the way from youth to old age; for it is the possession that lasts longest."[11]

[1] Schabb. B. Fl. [2] Sanhedr. id. ibid. [3] Ibid. [4] Maamad. id. ibid. [5] Sur. v. 51. [6] Shi-King, quoted in the Chung yg, c. xvii. [7] Hea-Meng, xi. 11. [8] Kiu O do wa. vol i. p. 6. [9] Manu S. i. 97. [10] Ming Sin P. K. c. xii. [11] Bias Sept. Sap.

10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

"*knowledge is pleasant.*" "And Enoch arrived at the garden of righteousness where grew many trees, large and fragrant. There was also the tree of wisdom (or knowledge), of which whosoever eats acquires great wisdom. It was like a kind of tamarind, bearing fruit like very beautiful grapes, whose fragrance spread to a great distance. And I [Enoch] said: 'O how beautiful is that tree! and how beautiful and delightful is the appearance of it!'"[1] "Knowledge," say the Telugus, "gives pleasure;"[2] and "he who acquires wisdom (or knowledge) gains happiness."[3] "Thou hast acquired knowledge," say the Rabbis; "what, then, lackest thou? Thou lackest knowledge; what, then, hast thou got?"[4] "'O Nagasena,' said Milinda, 'whither does folly, delusion or ignorance go, when wisdom is acquired [or springs up]?' 'Ignorance, O great king, is dispersed the moment knowledge comes in.' 'Give an example.' 'It is just like a man who, going into a dark place, should light a lamp; the darkness would then disappear, and everything would be made plain. So also, O great king, no sooner has knowledge arisen, than ignorance and folly disappear.'"[5]

"The darkness of trouble and ignorance is scattered by the lamp of wisdom [perfect knowledge]."[6] "I, Wisdom, cleanse, with religion, the heart that does not abide in its original ignorance."[7] "Who is the wise and intelligent man? He who knows evil from good, and good from better."[8] "A man who understands his duty [nītinipun] discerns the wise from the foolish, as the loadstone discerns particles of iron from the dust,"[9] and "true from false, as the flamingo [hansarāja] discerns curds from butter-milk[10] [or other liquid]." ['Water' is the term

[1] Bk. of Enoch, c. xxxi. 3—5. [2] Nitimala, ii. 58. [3] Telugu st. i.
[4] Vajikra R. B. Fl. [5] Milinda P. p. 42. [6] Rgya-tcher r. p. c. iv.
[7] Hjam-dpal, fol. v. [8] Beharist. R. 4. [9] Legs par b. p. fol. 2.
[10] Subha Bilas, 77.

used in other writings in most Indian languages, even in Tibetan,[1] where it is said of a goose or swan [hansa]; so little does the obloquy attached to the common goose [anser ferus] of the farm-yard, belong to the pretty Indian goose, which is clever and mnch petted.[2] The type of stupidity in Indian writings is the [vaka] squacco heron, to which a fool among wise men is compared, as 'a heron among geese.'][3]

"What are the four ways of asking and receiving a blessing?" asks the Burmese teacher. "(1) Seeing a wise man; (2) hearing him speak; (3) sitting on the grass with wise men; (4) delighting in wise words."[4] "But," say the Chinese, "wisdom 'desires' round, and practice 'desires' square; the liver 'desires' great; but the heart 'desires' small."[5] "Yet the teaching of the aged is a blessing to those who receive it in their heart (or among them)."[6] And "knowledge is pleasant" —"suavitate scientiæ nihil est homini jucundius."[7] "Knowledge, however, is happiness," says Confucius, "as low as water, whereas virtue is happiness as high as a mountain; knowledge excites, but virtue gives rest. Knowledge, indeed, is pleasure, but virtue is long life."[8] Knowledge also "puffeth up;" but when "pleasant to the soul"—that is, acquired for its own sake and not for display or vain glory—the more "optimus et gravissimus quisque confitetur se multa ignorare, et multa sibi etiam atque etiam esse discenda."[9] "Wisdom or knowledge, then, gives him modesty; modesty gives him dignity [or honour]; honour gives him wealth; and wealth, happiness."[10] This, however, not always. "Wealth," says Solon, "creates surfeit, and surfeit—ὕβρις ἀπὸ τοῦ κόρου—creates insolence."[11]

"*to thy soul.*" "What is the soul? The soul is [anādi, purānāt] without a beginning, of old; atomic [subtile]; everywhere,

[1] Naga Niti. 140, Schf. [2] See, e.g., Nalus, c. i. &c. [3] Vishnu S. Hitop. i. [4] Putsa pagn. Q. 786. [5] Jin sze yew hio, iii. p. 5. [6] Ptah-hotep, Pap. Pr. xii. l. 10. [7] Cicero, de Orat. 3. [8] Shang-Lun, vi. 21. [9] Cicero, 3, Tusc. [10] Vishnu S. Hitop. introd. [11] Septem Sap. p. 16.

thinking, &c."[1] The object matter to be known for certain is, that the soul [life] and Brahmă are one."[2] "Wise men," said Bhagavān [the Adorable One] to Arjuna, "do not mourn either the departed or the living. There was not a time when either I, thou or these princes were not, nor will there be a time when we shall cease to exist. Know that That by which the whole universe has been spread out is eternal. These frail, material bodies are joined to One imperishable and infinite; therefore fight with a good heart, O Bhārata. Like as a man who strips himself of his old garments, puts on new ones, so also does the spirit, having put off worn-out bodies, enter new ones."[3] "Is the soul, then, an agent? If it were, it could not hold the triad of habits—virtue, anger and lust. The soul, therefore, is not an agent."[4]

This is not the place to discuss the matter further than by quoting Phurnutus in agreement with the above: "As we are governed by our soul—οὕτω καὶ ὁ κόσμος ψυχὴν ἔχει τὴν συνέχουσαν αὐτόν, καὶ αὐτὴ καλεῖται Ζεύς—so has also the world a soul that holds it together, and that soul is called Ζεύς, Jupiter, ἀπὸ τοῦ ζῆν, from 'living' or 'giving life'[5] [a wrong etymology, of course. Ζεύς: 'deus,' 'dius,' Sansc. 'dyaus' (f.), 'dyus' (m.)]. Better than that: "There must be a first cause," says Sallustius, τις δύναμις, "a certain power, second to οὐσία [essence, existence] ψυχῆς δὲ πρώτη, ἔχουσα μὲν ἐκ τῆς οὐσίας τὸ εἶναι, τελειοῦσα δὲ τὴν ψυχήν, but anterior to the soul, that has its being from its own essence, that gives the soul faculties and energy. It is two-fold: ἄλογος and λογικὴ ψυχή, irrational [passions] and rational; the two are at variance, and make either virtue or vice, according to which of the two overcomes the other."[6] But better yet from that remarkable book of Timæus Locrus, praised by Plato in his own Timæus, by Cicero, and several of the Fathers: "τὰν δὲ τῷ κόσμῳ ψυχὰν

[1] Kapila Tatwa Sam. 34. [2] Vedanta sara. p. 3. [3] Bhagav. Gita, ii. 11—24. [4] Kap. Tatwa S. 38. [5] Phurnut. de Nat. Deor. p. 141, ed. G. [6] Sallust. Ph. de diis et m. p. 258, ed. G.

μεσόθεν ἐξάψας ἐπάγαγεν ἔξω: God, having put a soul in the midst of the universe, brought it out to embrace and cover it all; the soul itself a mixture of the indivisible form and of the divisible essence."[1] [For more of beautiful reading on this subject, see the Timæus and the Phædrus of Plato. Of a truth, such men "sought after God if haply they might find Him," as S. Paul tells us in Acts xvii. His ψυχικὸς ἄνθρωπος, 1 Cor. ii. 14, may settle many questions regarding the nature and agency of the soul.]

11 Discretion shall preserve thee, understanding shall keep thee:

"Discretion," תִּשְׁמֹר עָלֶיךָ, 'shall watch over thee,' 'protect thee,' 'be thy safeguard.' מְזִמָּה, *βουλή*, LXX. *βουλὴ καλή*—since the Hebrew term may be taken in a bad sense—properly, 'counsel,' 'deliberation,' 'thought,' 'advice from self or from others.' "Discretion," as discernment [dis-cerno, *κρίνω*] of what one ought to say or do at the time, that implies self-respect, thought, propriety, tact, prudence, &c., is a fair rendering of the original.

Chu-tsze says: "The [kiün-tsze] superior man (or gentleman) cannot but be respectful. He first of all respects himself; but as one's person is only a branch of one's parents, he who does not respect them cannot respect himself; and if he afflicts them, he hurts his own root, and he, after that, decays"[2]—thus explained by the Japanese commentator. "The 'kun-si' [gentleman], full of self-respect [lit. with a deep heart] looks down with contempt upon the mean man, who acts from the love of gain (or greed)." "The way to regulate oneself," says Confucius, "is to keep oneself pure, clean, perfectly well dressed [adorned], and to allow oneself no gesture contrary to good manners."[3]

"For the first duty of a man is to amend and correct himself; it is the root; if that root [principle] is shaken (or disturbed), it is impossible that the fruit can be good." "And

[1] Timæus Locr. p. 548, ed. G. [2] Siao-hio, c. iii. [3] Chung yg, c. xv

the way to correct oneself [set oneself in order] is to establish (or settle) one's heart; but he who wishes to establish his heart must settle his will [be determined]."[1] Thus when Tsze-ha inquired concerning the passage in the Shi-King about "painting on a fair ground" as applied to the heart, Confucius explained it: "Paint after having well smoothed the ground of the heart; propriety then follows."[2] "Such a man," said he, "is well versed in letters; it influences his manners."[3] "For if he is not grave (or stayed), his teaching will have no dignity and will not last."[4]

"As you know from the water-lilies whether the water is deep or shallow, so also you can tell from the bearing [manners, actions] of a man if he is from an excellent or a bad stock."[5] "He who respects his own condition [himself] is respected by others; but he who turns his condition (or position) into a dung-heap, even hens cackle at him."[6] "But even in the hour of danger, let not a man strip himself of his own dignity."[7] For "dignity, good manners and moral deportment, belong to the well-born."[8] "An honourable man, 'kiün-tsze' [gentleman], with manly vigour, but without politeness, is a confusion [lwan]; while a mean man, 'siao-jin,' with strength and without politeness, becomes a thief."[9]

"One third of religion," says Ali ben-abu-Taleb, "consists in shamefacedness [bashfulness, awe], one third in understanding, and one third in liberality."[10] "A sense of shame is a most acceptable quality. The 'Refuge of Prophecy' calls it 'a branch of the tree of Faith.' It is a branch of religion, and one of the conditions of order in the world."[11] "As long," says Kunga Giel-tsan, "as modesty [colour of the face, blushing] continues, so long also do qualities possess their greatest ornament; but when modesty is overcome, then good qualities are set aside, and ill-humour [or evil reputation] increases."[12]

[1] Ta-hio, c. 1. [2] Shang-Lun, iii. 8. [3] Id. ibid. vi. 25.
[4] Id. ibid. c. viii. [5] Burm. hill prov. 149. [6] Arab. prov. Soc.
[7] Sanhedr. M. S. [8] Naladiyar Kudip. 2. [9] Ming Sin P. K. c. xvi.
[10] Ali b. a. T. 34. [11] Akhlaq i. m. viii. [12] Legs par b. p. 118.

"Penance, patience, modesty, temperance, benevolence, &c., are by sages designated the seven doors into the world of Swarga,"[1] said Yayati to Ashtaka. And "so long as there is shamefacedness, what need is there of other ornaments?"[2]

"The training [manners, bearing, 'adab'] of a man are preferable to his gold," say the Arabs;[3] on which the Persian adds: "It is for a man, by abstaining from disagreeable words, from [rash] inconsiderate actions, to show his respect both for himself and for others." "For he who is discreet from having learnt discretion, learnt it of God."[4] Thus paraphrased: "I seek discretion properly from God; for he who is reft of it is deprived of the Lord's favour. What fortune has been ruined by brilliant manners? But by good manners [adab] even a kingdom is kept pure."

"That discretion is worth more than silver and gold to a man, needs no demonstration. A woman's jewels are not to be compared to the ornament of modesty in her. Yea, politeness is better than the treasure of Karun, and more full than the realm of Feridun." "Great men never thought much of wealth, inasmuch as the nature of riches is to vanish away; but they 'gave rein' to science and work, for they got their good name through their good bearing."[5] "Shame," says Ali, "is a man's safeguard."[6] "Shame (or bashfulness)," said Vaishampāyana, "when killed [overcome], kills virtue; and virtue, when killed, ruins one's good fortune. He who is without shame or is crazed, whether man or woman, excellence in virtue is not his; he is like a Sudra. But the bashful (or modest) worships the gods, honours his ancestors, and [namati] bows to himself [respects himself]."[7] "If thy qualities be great, humble thy heart; for modesty brings one to honour more than other things, O my son."[8] "And remember that there are others who watch (or look at) thee."[9]

[1] Maha Bh. Adi P. 3621. [2] Pancha R. 5. [3] Ar. pr.
[4] Persian prov. [5] Rishtah i juw. p. 10. [6] Ali b. a. T. 53.
[7] Maha Bh. Udyog. P. 2600, 2618. [8] Kaoudat ku bilik, c. xii.
[9] El Nawabig, 33.

"Let God's blessing rest on him who knows what he is worth (or capable)"—that is, says the commentator, "God bless the man who realizes that he is made of [salsāl] clay and sand, and not of [salsāl] limpid lymph; of impure water, and not of a clear fountain [with a play on words, written with different letters, but pronounced nearly alike], and so behave arrogantly towards others;" "but who knows his place, and does not overstep it," adds the Persian.[1]

"Discretion" [discernment of what is proper] or propriety "comes from choosing the best, and good from bad;" which the commentary explains by "leading to 'discretion,' which is perfected by letters [good education] and lost from disregard for it."[2] "Propriety," says the E-King, "is the fence of the good man; but a code of punishments is the only fence of the mean man."[3]

"But propriety [li] has three roots: (1) life from heaven and earth; (2) excellence from one's ancestry; (3) and rule by a prince—heaven above, the earth below, ancestors, and obedience to the ruler."[4] "Avoid, as you would the kimba fruit [bitter and poisonous], every action opposed to the laws of the country and to good manners," says the Tibetan lama. "But study carefully to provide according to rule for whatever relates to you and to others."[5] "Men in high position ought always to show respect to the aged; friendly feeling towards their equals; and a conciliatory manner towards all men." "Our duty is to treat them with kindness and benevolence, considering both the time, place and station of those we deal with." "Avoid giving way to joy or anger indiscriminately; but rather imitate the good men of olden time in one uniform and steady course of conduct." "In one word, your disposition should be to live in harmony with all men."[6]

"As to propriety," says again Siün-tsze, "it is of the utmost importance for the ruling of life and of death. Birth is the

[1] Ali, 35, ed. Fleisch. [2] Siün-tsze, c. xiii. [3] Ming Sin P. K. c. xi.
[4] Siün-tsze, c. xiii. [5] Bslav cha, &c., p. 3. [6] Id. p. 10, 5, 14.

beginning, and death is the end; altogether, good is man's way to the end [the whole duty of man]." "Therefore is the wise man in earnest about the beginning, and sincere to the end. Consider the end and the beginning as one thing; and the wise man's way at its best is propriety and [justice] righteousness."[1] "For the passions of man are like water: when once water has flowed over, it cannot be brought back; so also in order to govern our passions, we must do so by the laws of propriety."[2]

"Learning, however great, will still be useless without discretion to use it in the proper place."[3] "For the perfection of learning is gentleness"[4] [with a play on the words]. "Concentration—deep thought [faith] clothed in good manners (or conduct, silam)—bears good fruit and has great advantages."[5] "Have good manners, that thou mayest become great."[6] "And good manners (or decorum) consist in showing respect for one's own and other people's position, without defaming either oneself or others."[7] "But as there is neither friendship nor hatred among lewd and abandoned men, so also is there neither fear nor shame for those who have no discretion."[8] "Nay," says the Malay proverb, "if the tiger's cub could feel shame, it would turn kitten."[9]

"Ubicunque pudor est, semper ibi sancta est fides."[10]

"Shamefacedness," say the Georgians, "is a great support."[11] "And it is a beautiful sign in a man to blush and be modest."[12] "Look at a rat: it has a skin, teeth and bones; but a mean man without deportment, discretion or politeness, if he dies not, how can he live?[13] "Thus explained by the Japanese commentator: "A rat is known for what it is by its skin, teeth and bones; but if a man is a man, ought he not to be known as such by his deportment? If, being a man, he has no

[1] Siun-tsze, c. xiii. [2] Hien wen shoo, 45. [3] Niti neri vilacc. 17, 18.
[4] Ali b. a. T. 34. [5] Mahaparanibbh. fol. nya. [6] Persian prov.
[7] Akhlaq i m. x. [8] Vettivekai, 37, 38. [9] Malay pr. [10] Pub. Syr.
[11] Georg. prov. [12] Nedarim Khar. xxii. 3. [13] Shi-King, i. iv. 8.

manners, how will he be accounted wise in the world?"[1] "Più vale un giorno del discreto," says the Italian proverb, "che tutta la vita del sciocco."

"What is propriety [li, manners, politeness, ceremony, music, outward accomplishments]?" asks Confucius. "It is to regulate everything. The superior man has many things to do, and he must needs know how to do them properly."[2] "But to be satisfied with mere outward accomplishments, is but deception and hypocrisy; it is not a true thought [estimate] of what is called politeness [li]."[3] "For innate politeness comes from the heart; do not look for it from without."[4] "And the real essence of politeness consists in one word, [jang] yielding." "It is the fundamental rule of conduct."[5] "If I had to choose from among all advantages, what else should I choose than beauty of manners?"[6]

"Music comes from the workings of the Yang [male principle]; but propriety is from the energy of the Yin [female principle]."[7] "Practise politeness; behave courteously," says the old Tamil sage; "do nothing in which there is no beauty."[8] "[Tao], wisdom, virtue, humanity and justice, are not complete without politeness [urbanity, li]," say the Chinese;[9] and the Italians: "Che non è discreto, non merita rispetto."[10] "Propriety of conduct and good manners is said by Ramanuja C. Rayar to be the practice of mutual respect of caste and position;"[11] and Tiruvalluvar: "The wise do not grow remiss in observing propriety of conduct, when they consider the result of impropriety."[12] "Those who do not know how to conduct themselves agreeably to the world, though they may have learnt many things, are still ignorant."[13]

"Propriety is to a man what fermentation is to wine; the wise man has much [propriety], but the mean man very little."[14]

[1] Japan. Comm. ibid. [2] Li ki, c. xxiii. [3] Yung ching, in Kang he's 9th maxim, p. 1—66. [4] Id. ibid. [5] Wang kew po, on Kang he's 9th max. p. 1—66. [6] Eth Thealebi, 246. [7] Li ki, c. x. [8] Avveyar, Att. S. 10, 28. [9] Hien wen shoo, 147. [10] Ital. prov. [11] Cural, c. xiv. 136. [12] Id. ibid. [13] Id. ibid. [14] Li-lin, Li ki, c. xiii.

"The wise man follows equity [propriety], and when he is abroad he conforms to the customs of the place."[1] "Gai-kung asked Confucius about [li] propriety [rites, &c.], and Confucius replied: Propriety is great indeed, and respect is what governs propriety. Respect! there is nothing beyond it."[2] "Ἐλεύθερον φύλασσε τὸν σαυτοῦ τρόπον: Let thy bearing be that of a 'gentleman,'" say the Greeks.[3] "Look at, listen to, speak and move, nothing improper [no improper gestures]," say Confucius and Chu-tszc; and the Japanese: "The sage teaches that the first thing to be observed is the virtue of propriety, not to depart from it, and not to do aught against it." "When going out of doors, behave as if you were going to meet some great guest; and what you do not wish for self, do not to others."[5] "When the body [person] is well controlled [behaved], the speech is also as it ought to be. And when the heart is well ordered, then everything is in good order," says the Buddhist.[6]

"For politeness is the support of life," say the Arabs, "and the prop of social intercourse."[7] It teaches to avoid evil examples, according to the Osmanli proverb, "that the well-mannered man learns manners of the ill-mannered one."[8] "Good manners [discretion] distinguish [are a distinction to] race or kindred; bad manners blur it."[9] "Good manners are the source (or seed) of good; bad manners ever give pain."[10] "Live, then, according to propriety."[11] "Praising God will give discretion"[12]—in speech as in everything else. "In order to keep one's person unblemished, it is well to speak discreetly and according to truth."[13] "Even an animal can remember words spoken; but he is wise who, when speaking, not only remembers, but knows, what to say by thinking it over."[14]

"Through such knowledge do wise men guard themselves, and overcome their enemies, be they ever so many."[15] "Those

[1] Kin si, Li ki, c. i. [2] Gai-kung wen, Li ki, c. xxii. [3] γνωμ. μον. Brunck. [4] Siao-hio, c. iv. [5] Jap. Comm. ad loc. [6] Dulva, vol. v. fol. 29. [7] Meid. Ar. pr. [8] Osm. pr. [9] Cural, 133, 138. [10] Ibid. [11] Atthi Sudi, 34. [12] Kalvi olruk. 2. [13] Mainyo i kh. ii. 73. [14] Saïn ügh, fol. v. [15] Ibid. iv.; Legs par b. p. 5.

who wish to preserve their life through discretion, restrain their passions; but to pamper the body, is 'to hide one's name.' Now it is easy to live without indulgences, but it is hard to live without a name. He, then, who strives for a name keeps under [lit. kills] his body; but he who only accumulates wealth 'kills' his posterity."[1] "By efforts, by vigilance, by restraint and by taming one's nature," says the Buddhist, "the wise [understanding or prudent] man makes for himself an island which the flood shall not overwhelm."[2]

"*Discretion*," as moderation. "In order to govern men and to serve Heaven," says Lao-tsze, "there is nothing like moderation. Moderation therefore should be the earliest business of man."[3] "The restraint of the body is the fifth door of entrance to religion; it purifies altogether the three kinds of bodily vices."[4]

"*shall preserve thee.*" "Though a screen be torn, the frame of it still remains. So also the superior man, though he become poor, yet his propriety [discretion] and rectitude (or righteousness) still remain."[5] "Propriety guards the good man, but laws guard the mean man."[6]

"*understanding*," &c. "Νοῦν ἡγεμόνα ποιοῦ."[7] "Man," said Vyāsa, "has five senses; but mind is called the sixth, intellect [understanding] the seventh, and the inward conscious soul is the eighth. The mind creates doubt to the seeing of the eyes [maya], and the soul is witness to the efforts of the understanding. The mind bestows existence; intellect acts; and the heart knows what is agreeable or disagreeable. These are the three-fold governors [or rulers] of action. The objects [arthā] are better than the senses, the mind is better than the objects, the intellect than the mind, and the soul than the intellect. Intellect is the soul of man; it is even soul in soul; before the existence of the senses, intellect was distinct from

[1] Ming Sin P. K. c. iii. [2] Dhammap. Appam. 6. [3] Tao-te-K. c. lix. [4] Rgya-tcher r. p. c. iv. [5] Hien wen shoo, 105. [6] Morrison's mor. max. p. 229. [7] Solon Exerest. sept. S.

them in nature [essence]; as it heard, it became 'hearing;' as it touched, it became 'touch,' &c."[1] [No translation can give an adequate idea of the terseness and combination of the original terms.] "Understanding," says the Tamil proverb, "is about caste, family [rank], manners, intercourse, and conduct."[2] "For if there is propriety among men, there will be rules of decorum [conduct]; but if there is no propriety, there will be nothing but confusion and disorder among the multitude."[3]

12 To deliver thee from the way of the evil *man*, from the man that speaketh froward things;

"To deliver thee," מִדֶּרֶךְ רָע, 'from an evil way, or course.' Chald. 'from the evil way.'

"Βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι."[4]

"Better it is for the body to fall from a high rock into the valley below, and to be crushed among the stones thereof, or to thrust one's hand into a serpent's fangs, or even to fall into the fire, than to destroy (or lose) one's own good character."[5] "Look at a man's good actions," says Tai-kang, "and record them; look at a man's evil doings, and reject them."[6] "Instruction [teaching or chastening] to that effect is better to thee than a pedigree; for a pedigree cannot do without it, but it can well do without a pedigree."[7] "For he who has no nobleness of mind, his lineage helps him not," say the Rabbis.[8]

"*froward things.*" "Insult or reproach is three-fold: (1) to one's face; (2) by insinuation; (3) to one's family or race. So is the result (or fruit) of it three-fold also. This evil-speaking consists (1) in speaking evil openly to others; (2) in speaking inconsiderately, as if it did not matter, from a vain, frivolous mind, some bad word or other, against some one else. The fruit of this, when fully ripe, is to be born in hell; yet, for the same reason, if one be born a man, he will have a voice most

[1] Maha Bh. Shanti P. 8990—9005. [2] Tamil pr. 3188. [3] Do ji kio. [4] Il. *ά*. 67. [5] Nitishataka, 77. [6] Ming Sin P. K. c. ii. [7] Dukes Rabb. Blum. 35. [8] Ben hammelek, id. ibid.

disagreeable to hear."[1] "A bright mirror," says Lao-tsze, "is not blurred (or tarnished) by dust; how then can a man of a pure mind cling to the pursuit of evil desires (or passions)?"[2] "For knowledge (or understanding) is an eye of the mind."[3]

13 Who leave the paths of uprightness, to walk in the ways of darkness;

"*Who leave*," &c. "Justice (or righteousness) is the road for man to walk in. To lose one's way and not to walk in the right path, to lose one's heart and not to know how to look for it, how sad indeed!" says Meng-tsze.[4] [Meng-tsze [Mencius] taught that man's heart is naturally good; and that when this goodness is lost, it is for man to look for it within himself. Kiu O has an amusing sermon in Japanese (vol. ii. 1) on this text.]

14 Who rejoice to do evil, *and* delight in the frowardness of the wicked;

"*the wicked*." "The wicked man is to be quieted by punishment, and not by help or assistance," said Indra to Brahma.[5]

15 Whose ways *are* crooked, and *they* froward in their paths:

נִלְוָזִים, 'perverse.' Chald. 'twisted,' 'tangled,' 'perverse.'

"*crooked*." "How ever so many bends (or crooks) the river may have, it must at last fall into the sea;"[6] and the wicked into his own net.

16 To deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words;

'Whose words,' הֶחֱלִיקָה, 'she makes slippery, soft and flowing.' Chald. 'whose words are sweet.' LXX. paraphrases the whole of this verse.

[1] Thar gyan, v. 43. [2] Ming Sin P. K. i. 5. [3] Nitimala (Tel.), iii. 22.
[4] Hea-Meng, xi. 11. [5] Kumara Sambh. iii. 40. [6] Telugu pr. 2245.

"*strange woman*," any but the lawful wife in wedlock. "Is there in the world," say the Japanese, "anything more fearful than those foxes [women] who, being well acquainted with the disposition of men, transform themselves into human beings to deceive them."[1] "Woman with the mind, ἀλιτρῆς ἀλώπεκος, of a cunning fox, a vixen, πάντων ἴδρις, up to anything, versed in all manner of wickedness, a fetter from which no one can free himself, is the greatest evil ever wrought on earth by Jove; it has sent many men to hell."[2] "True, then, it is that trouble and disorder do not drop from heaven; they come from those women."[3] "Men will buy him, or her, who lowers himself, or herself, to be bought. One may buy an elephant, with a thousand horses; but a lion, never. Things easily got are not praised by everybody. Men will take strange women, to the injury (or insult) of their own wife."[4] "A flower from somewhere else looks well," said literally and figuratively of women, both bad and good; as 'hana,' flower, is a favourite term in Japanese for a woman. Here it is explained "by a man being caught with a pretty face and agreeable manner, and likewise by the wife of another looking askance [eyeing] other men."[5]

"Among the things that cause ruin in this world," say the Burmese, "are the shameful practices of harlots, and the loose morals of women of good family."[6] Fashion does not seem to have altered much since Hesiod warned men against being deceived by γυνὴ πυγόστολος, αἰμύλα κωτίλλουσα, with wheedling chatter, whom to trust is only to trust thieves."[7] Apaturia, Paphia, ἀπὸ τοῦ ἀπαφῶ, i.q. ἀπατῶ, to deceive. Therefore—

"Γυναικὶ μὴ πίστευε τὸν σαυτοῦ βίον."[8]

And Ἀφροδίτη, Aphrodite, was so called, said Euripides, not from ἄφρος, foam, but from ἄφρονας εἶναι, their having lost their

[1] Desima, Tamino nigiv. vol. ii. 10. [2] Simonides, 7, 115, ed. B. [3] Desima, Tam. nig. ibid. [4] Drishtanta Shataka, 55, 57. [5] Shin gaku soku go. p. 4. [6] Putsa pagn. Q. 74. [7] *ἐ. καὶ ἡμ.* 343. [8] *γνωμ. μον.*

senses who allow themselves to be thus enthralled.[1] "For he," said Sanasujata, "who frees himself from his lusts, shakes off some dust from himself."[2] "When the mirror is bright, dust will not tarnish it; so also when wisdom is bright, licentious vices will not arise."[3] "Yet who is the man on earth who has not been deceived by women?"[4] Nay, "he conquers the three worlds like a hero who has not been pierced in his thoughts (or heart) by the shafts of a woman's glances."[5] "In very deed the man may well be wondered at who escapes safe from the wiles of women," said one of them.[6] "Women," said Harbarz to Thor, "prepared a rope of sand for me; but I alone was superior to them all in counsel."[7]

"Friend, tell me who has not been taken in by cheats, and by the side-glances of deceitful women?"[8] "Utanka, tempted by his guru's wives during the absence of their husband, said to them: The deed spoken of by these women is not to be done; my master did not teach me, saying, That which ought not to be done, is to be done by thee."[9] "Beware," says Ani, "of the woman from without [strange woman], not known in the town; away from her husband, she stands outside and spreads her net."[10] "Be well versed in the [ölrunar] letters [spells or signs] of the ale-cup, if thou wilt that a strange woman [or another's wife] deceive thee not, or break faith if thou trust her," said the woman to Sigurd.[11] "Confucius having seen Nam-tsze [the wife of a mandarin of the Wue country and a profligate woman], Tsze-loo expressed his disapprobation. To which Confucius replied: In what I have done wickedly, Heaven reprove me, Heaven reprove me![12] [Heaven knows how far I have transgressed, and will act accordingly by me]."

"Such women are of the generations before the Flood,"[13]

[1] Phurnutus de nat. d. p. 197, 198. [2] Maha Bh. Udyog. P. 1588. [3] Hien wen shoo, 59. [4] Pancha R. 2, and Shad R. 2. [5] Nitishataka, 76. [6] Alef leilah, Introd. 6. [7] Harbarz lioth, 18. [8] Kobitamr. 16. [9] Maha Bh. Adi P. 751. [10] Maxims of Scribe Ani, Pap. p. xvi. l. 15. [11] Sigrdrifm. 7, ed. Lün. or Brynhild. qv. 7, ed. Cop. [12] Shang-Lun, vi. 26. [13] Ketub. Khar. P. vi. 13.

daughters of Cain, who dwelt in the plain below the Holy mountain. "Satan, finding that he could not curse the holy life and happiness of the children of Seth who dwelt on the Holy mountain, wounded them through the beauty of the daughters of men, that is, of Cain,"[1] "who beguiled many to come down and commit abomination with them."[2] [They are said to be alluded to in Gen. vi. 4; "sons of God" being, not angels, but the children of Seth dwelling on the Holy mountain.]

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

אַלּוּף נְעוּרֶיהָ, 'the intimate friend of her youth, joined to her by close fellowship;' 'husband or guide.' Chald. 'conductor,' 'guide.'

"*who forsaketh*," &c. "Who broke the yoke of all precepts,"[3] says Rabbi S. Yarchi;" "who broke the yoke of those who brought her up from her birth," says another commentator.[4] But women in the East marry so young, that these words may apply to a husband as well as to a father or guardian. Under no circumstances is a woman to be left unprotected or independent. "Nothing," says Manu, "should be done by a girl, a young woman, or one advanced in years, on her own authority, not even in the household. In childhood, let a woman remain in subjection to her father; in youth, to her husband; after his death, to her sons; but let her never enjoy self-control (or independence). Let not a woman ever seek to sever herself from her father, her husband or her sons; for by separating herself from them, she makes both families ridiculous (or blameable)."[5] "Independence does not befit a woman."[6]

"The best horse requires a bit; the best of women, a husband; and the most sagacious of men, the counsel of another."[7] "A pandit, as well as a woman and a creeper, shine best under

[1] Cedrenus, Hist. C. p. 17. [2] Book of Adam and Eve, p. 133—140; Eutych. nazam el juw. p. 25, ed. Poc. [3] Rashi, ad loc. [4] Tvunat Mishle, ad loc. [5] Manu S. v. 187—189. [6] Id. ibid. ix. 3. [7] Ep. Lod. 714.

protection [and support]. Does a valuable ruby lose its lustre by being set in gold?"[1]

As women marry very early in the East, the adulterous woman who "forsaketh the guide of her youth," is to be thus punished, according to Manu: "The woman who, proud of her qualities and family connections, despises her husband [in order to go after other men], let the king cause her to be devoured by dogs, at some public place well frequented [like Jezebel.] And let him cause the wicked man who has committed adultery with her, to be burnt alive, by being put upon an iron bedstead made hot by lighting logs of wood under it, until the sinner is consumed."[2]

According to the Qoran, the man and the woman are each "to receive one hundred stripes."[3] "Who is that woman, Arda Viraf asked, who is tearing her breasts with an iron hook? It is that wicked woman, answered Srosh, who, while on earth, lightly esteemed [despised] her husband and guardian, and continued bad, and committed impropriety with other men;"[4] as supposed to be seen in the nether world. "Such women who are greedy of stolen loves hold the society of their husbands, with home comforts, as light as grass."[5] "How, then, can men of sense keep by them in their houses women who say that falsehood is truth, and truth is falsehood?"[6] "The rich man's daughter who had forsaken her husband, said to the nobleman's daughter who had not done so: You, lady, are a woman, and so am I, and the nature of woman is like that of fruit on a tree; and that tree is their husband. When the fruit is ripe, and falls from the tree, it is thrown away with other things on the rubbish-heap. How can the fruit-stalk that has been severed, be joined on again to the tree; or the child, once born, enter again into his mother's womb? So also as regards a wife who has left her husband."[7] [This

[1] V. Satas. 480. [2] Manu S. viii. 371, 372. [3] Sur. xxiv. 1.
[4] Viraf Nameh, lxii. 1—6. [5] Pancha Tant. i. 190. [6] Id. ibid. 200.
[7] Thudhamma Tsari, 6th st.

took place in Raytoomatee, during the life of Thumaddha, the 16th Buddha, who was 88 cubits high, and lived 90,000 years!] "The king sentenced to death the rich man's daughter for having left her husband; but spared her life."[1]

In the Dhamma That[2]—or Burmese Institutes of Manu—"such a woman as that is to pay twenty-five tickals of silver, and her paramour thirty, with the risk of having his head cut off. The two are to live apart from the rest, as having forfeited their rights and inheritance." Under such circumstances of early marriage, the husband has to educate or train his wife, and, if need be, according to Mahomedan notions, "to punish her with stripes or solitary confinement."[3] Therefore "if through your own meanness of mind you have not ruled (or governed) your wife, to think of ruling her afterwards is madness. Will a tree, allowed to grow up, be moved with a pinch only?"[4]

18 For her house inclineth unto death, and her paths unto the dead.

רְפָאִים, 'Rephaim,' a tribe of Canaanites. Also 'the dead,' says A. Ezra, from being, נִרְפִּים, at ease, quiet and at rest. Chald. 'unto the men accustomed to her ways.' Syr. 'and to the going (custom) of her ways.'

"*For her house.*" "This kind of love, O Dhritarashtra," said Vidura, "is called low; to forsake it is on the way to salvation."[5] "Women, while they keep thy heart in lust, hold thy nose fast in the dust"[6] [with a play on the last two words]. "If thy husband knows it, he will kill thee; if the king hears of it, it will be a disgrace to thee. For a woman to go with another man [than her husband] is the sum of all infamy; it is hell before her."[7]

"Lydia, dic, per omnes
Te deos oro, Sybarin cur properes amando
Perdere?"[8]

[1] Thudhamma Tsari, 6th st. [2] Book i. c. viii. [3] Qoran Sur. iv. 33. [4] Vemana, ii. 12. [5] Maha Bh. Udyog. 1649. [6] El Nawabig, 187. [7] Vemana, ii. 11. [8] Hor. Od. i. 8.

"Malorum esca voluptas, qua homines capiuntur, ut hamo pisces." "Nulla capitalior pestis, quam corporis voluptas hominibus a natura data est."[1] Horrible is to be "the doom of the foolish men that are caught thereby—in the slough of hell in which worthless men sink to destruction."[2]

19 None that go unto her return again, neither take they hold of the paths of life.

יַשִּׂיגוּ, 'touch,' 'reach,' or 'attain to,' the paths of life.

"*None—return again.*" See Sophos, fab. 45; Syntipa, 37; Loqman, 6; Babrias, 103; Esop, 91; and the fox's words to the lion feigning sickness. "Nulla vestigia retrorsum." See also the preceding verse.

20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

"*That thou mayest*," &c. "Let him walk in the path in which his fathers and men of old walked; let him walk in that path of good men; while he walks in it he will hurt no one."[3] "Follow the steps [heels] of the wise, and thou shalt tread the summit of the worlds."[4] "The way by which wise and good men go is the one to walk in; no by-ways. The great man who follows it escapes death, and is not entangled in it," said Vidura to Dhritarashtra.[5] "Keep company with the good, so shalt thou be safe from the bad."[6] "The Vedas differ; Smriti [tradition] too is not consistent; the path of virtue seems hid in a cave; the road trodden by great and good men is the one to walk in."[7] "Remember those gone before thee and follow their example; and set before thee [thy heart] as the way to walk in, an upright conduct [righteousness]."[8] "He whose authority is not according to the Rishis of old, neither has this world nor the one to come. This is certain." "Virtue is

[1] Cic. Cato maj. [2] Cural, xcii. 918, 919. [3] Manu S. iv. 178.
[4] El Nawabig, 159. [5] Maha Bh. Udyog. P. 2552. [6] Nuthar ell. 134.
[7] Maha Bh. in Kobitamrak. 163. [8] Ani. max. xvii. 12—14.

the craft [boat or ship] itself; there is no other for those who go to Swarga. It is the ship of the merchant tending to the other shore,"[1] said Yudhishtira to Draupada.

[This expression, "sailing or passing to the other shore," from time to eternity, from this life to the next, which is common to Brahman, Egyptian and to Buddhist writings, and which was, to a certain extent, represented by the 'bari,' or bark on the Nile carrying the corpse of the departed to the tomb, or nether-world, and which Plato must have often witnessed during his stay in Egypt, probably suggested to him "the σχεδία [float] of the 'opinions of good men,' on which to risk our passage through life; unless we could have a safer ὄχημα [ship or conveyance], or some θεῖον λόγον, divine word on which to cross this life."[2] Some interpret θεῖος λόγος here by 'a divine reason;' but τις forbids it. Others might fancy in it some inkling of the Λόγος of S. John, c. i., inasmuch as this term came originally from Plato, through the Alexandrian school and the Gnostics. But the rendering 'divine word' suits best this remarkable passage.

This "crossing over to the other side" occurs frequently. There is a whole treatise in the Dulva[3] about "crossing, 'p'ha rol-tu,' to the other side or shore," "transmigration" and Nirvāna, according to the writer. There is also an Egyptian treatise on transmigration, "Shai an sensen," Book of Breathings, with determinatives of 'breath' and 'sailing,' to show that the soul was living during her passage through her transmigrations in the nether world, until her return to the body she had left, and which was embalmed in order to preserve it for her return to it. This treatise was placed under the head of the defunct in his coffin, together with a roll of the Ritual of the Dead, in which all that the soul had to undergo in Amenti, is

[1] Maha Bh. Vana P. 1181. [2] Phœdo, lxxviii. [3] "On the great crossing," Hphags-pa shes-rab-kyi p'ha-rol-tu p'hyin-pa, &c. Excellent, supreme wisdom [or teaching], to enable one to reach the other shore, &c.

told at length."[1] "I will," says the Buddhist Maha Satwa, "make of this worthless body of mine, which is like foam on the water, a large ship to cross the sea of birth and of death."[2] "The law and teaching, which is a safe transport (or deliverer) over the flood,"[3] said the Brahman to Molon Toin. "The ship of the religious law, on which Buddha, having placed mankind and crossed [sansārasāgaram] the ocean of transmigrations, entered Nirvānam."[4] "A man must [have] provided for himself a ship, to cross over; when once across, of what use is the ship to him?"[5] One of the Rishis said of Buddha: "This first (or excellent) ship has appeared on the still ocean of darkness and ignorance. By him will be found the law, whereby all beings shall be borne across in safety."[6]

"Looking upon the body in the light of a ship, how is one to traverse the sea of transmigrations?"[7] "The four ever-ceaseless [boundless, ever-to-be-crossed] seas of this world—(1) death, (2) disease, (3) old age, and (4) birth."[8] "Thus supported by the body of a man [i.e. while in that body], one crosses the great river of sorrow. But it is hard to find what comes after [follows] that ship; for during darkness it sleeps not. But if in the body of a horse, how is one to be freed from the valley of death and sorrow? As a man mounted on a mettled horse, escapes on him from the valley. Or if in the body of a servant, he spares him work,"[9] &c.

"And the ferry-man over that broad river is the religious teacher that saves thee from drowning."[10] "Save us, O Krishna, and be to us a craft, sunk as we are in the sea of the Panduids, both deep and without a float on it," said Yudhishtira.[11] "Having built for thyself a solid craft," said Vidura to Dhritarashtra, "cross the difficult migrations of thy birth."[12] "Some make

[1] Todtenbuch, ch. xv. xvii. &c., and Shai an sensen, throughout. [2] Altan Gerel, sect. x. p. 111. [3] Molon Toin, fol. v. [4] Attadham. Jat. p. 14. [5] Chānakya, 43, J. R. [6] Rgya-tcher r. p. xi. p. 117. [7] Thar gyan, fol. 11. [8] Boyan sorgal, p. 2, 20. [9] Thar gyan, fol. 11. [10] Id. ibid. fol. 15, 16. [11] Maha Bh. Drona P. 2963. [12] Maha Bh. Udyog. P. 1554.

for themselves a basket, a raft or a ship, for crossing that ocean, wherewith men in general [not wise ones] seek, up and down, to cross that sea" [but I alone am the safe conveyance across, &c.].[1] "I shall leave my body on this shore," said Buddha, "like a wretched, decayed ship that is water-logged, without bestowing one regret upon it."[2] "He who wishes to attain emancipation [moksha] otherwise than by the worship of Narāyana [Vishnu], is like one who would attempt to cross the ocean without ship or craft of any kind."[3]]

"The principle (or root) of religion and virtue," says Manu, "is, among other things, the conduct of good men."[4] "Under all circumstances, friendship (or companionship) with good men is best of all."[5] "To join oneself to virtuous men embraces everything; for the virtuous man—from his love for men and from his virtue—is the dispeller of sorrow."[6] "The uncontrovertible law of Scripture and the ways of the best men, are these: To abstain from injuring living beings; to keep one's hands from other people's goods; to give in season according to one's ability; when the young wives of other men are mentioned, to be dumb; to keep one's senses under control; to behave reverently to one's elders; and to show kindness to all."[7] "Non est res ulla tanti, aut commodum ullum tam expetendum, ut viri boni et splendorem et nomen amittas—nam fas nec est nec unquam fuit, quicquam nisi pulcherrimum, facere eum qui esset optimus."[8]

"O my heart, take, at last, thy rest from the iron grasp of these objects of sense, and take refuge in the path of good men, wherein thou shalt at once find relief in rest from infinite trouble."[9] "Draw near to virtuous people—it will help the practice of virtue by both body and heart. And flee from evil men—it will keep off misfortune and misery from your view."[10]

[1] Mahaparanibbh. fol. gni. 15. [2] Durenidana Jat. p. 5. [3] Vidwan Tarang. p. 30. [4] Manu S. ii. 1—6. [5] Vishnu Sarma, Hitopad. i. l. 425. [6] Id. ibid. iv. 28. [7] Nitishataka, 60. [8] Cicero, de Offic. 3. [9] Vairagya shat. 64. [10] Hien wen shoo, 84.

"Good and true men are born in the world like clouds,"[1] to shed abroad the dew of blessing. "Live, then (or stand), as becometh a good man."[2] "Walk in the peace of the Most High, that thou mayest walk in a good way."[3] "As the bee knows the [track] way to the honeycomb, and as the humble-bee knows the juice of flowers, so also does the faithful know the way to the good man [great yogi]."[4]

"Friendship with the good is never to cease; for until we understand our nature, we can have no faith [sakti]."[5] "Walk so as to be a worthy man."[6] "The constant remembrance of the assembly of good men," says the Buddhist, "is one door to religion; it leads one to enter the path of integrity [faultlessness]."[7] "By all means set before thee the example of good men [set before thee the heart of good men]; and think of the ability of the brave among men." "He who wishes to walk in the doctrine of Confucius, must be pure at least one day."[8] "Let him take the path taught by the Rishis."[9] "What is real profit (or gain)? The society of men endued with good qualities."[10]

"Make acquaintance and be familiar with a worthy man and respect him; stand in awe of him and love him; love him and see his failings; dislike [or hate] him, yet see his goodness. If he has amassed wealth, he knows how to bestow [scatter] it on others. Live at peace with him, and you will soon agree with him."[11] "And I," said Lak-we-yan-thawaka [Mogallan], "having become a great and good man, [saddhammam puremi] I shall fulfil the law of good men, the knowledge of the path of the fruit thereof, and at last become a disciple of the left hand—Mogallan"[12] [a frequent expression among Buddhists].

"The society of the good," said Savitri to Yama, "is always to be desired; then is such a friend said to be a good thing;

[1] Pancha T. i. 35. [2] Avvey. A. Sudi, 102. [3] Sahid. max. Rosellini, p. 130. [4] Vemana, i. 93. [5] Id. ibid. 124. [6] Avvey. A. Sudi, 54. [7] Rgya-tcher r. p. c. iv. p. 22. [8] Ming hien dsi, 68, 49. [9] Dhammap. Maggav. 8. [10] Pancha Ratna. 4. [11] Siao-hio, c. iii. [12] Lak-we-yan, 36.

associating with the good never is without fruit; let one then abide in close fellowship with them."[1] "The practice of virtue is constant with the good; they neither sorrow nor perish (or decay); the society of the good with the good is never fruitless; neither do the good fear aught from the good."[2] "Associating with the good," said the father of the Kuruids to Kana, "is the best of all relationship or connection."[3] "The society of the good is indeed desirable, for then that which ought to be, will follow. Intercourse with a good man cannot lead to transgression, therefore ought it to be sought after." "It is lasting (or firm); it always suggests profitable advice in difficulties; it is the source of great advantage,"[4] said the Rishis.

"When thou seest a good and worthy [hien] man," said Confucius, "think of adjusting [imitating] thyself to him; but if thou seest one that is not so, then enter within thyself and examine thyself."[5] "Gather together [associate] with the good; run along with them, and dwell in thought on true virtue; it is best."[6] "He who desires greatness, let him not depart from the best men."[7] "Omnes boni, beati;"[8] for—

"Διός τοι νόος μέγας κυβερνᾷ
δαίμον' ἀνδρῶν φίλων:"[9]

"God's providence overrules the lot of those who love and fear Him." "With good men, then, must one dwell," said Levayani to Shukra; "for it is called the best abode."[10] Chomldan-das ends with these words his instruction into the metaphysics of the law, to Chan-re-si: "Inasmuch as thou reachest the other side of knowledge, through the teaching given thee, by thorough [constant, deep] practice, shalt thou thyself follow the Tathagatas [i.e. those gone thither] before thee to Nirvānam."[11]

"The way of evil is broad; as one treads it, it becomes

[1] Maha Bh. Vana P. 16,777. [2] Id. ibid. 16,794. [3] Id. ibid. Drona P. 127. [4] Id. ibid. Udyog. P. 314, 315. [5] Shang-Lun, iv. 17. [6] Lokaniti, 40. [7] Subha Bilas. 90. [8] Cicero, de Finib. 3. [9] Pind. Pyth. v. 164. [10] Maha Bh. Adi P. 3329. [11] P'ha-rol-tu, &c.

swampy; but the way of goodness is true, if one walks in it without swerving; it is blameless."[1] "Bayazid was asked, What is 'sunna' and holy duty? He replied: 'Sunna' is, to forsake the world and the passions; and duty is, to find one's way to a good man or teacher."[2] "The example of a teacher is like a guide to one who knows not the way through a fearful land—a ferryman crossing a river."[3] "He who makes another do right is greater than he who does it,"[4] say the Rabbis. "Let no man, then, [change] swerve from the [impression] footsteps of the wise."[5] "Nim-khew said: I do not dislike the way of Confucius, but my strength is not equal to it. Confucius then answered: Thy strength not equal to it! thou hast reached the half [middle] of the way: wilt thou stop there, and leave off?"[6] Again: "Who can go out without going through the door? How, then, not walk in this way? Walk towards virtue."[7]

"A holy man's example," says Lao-tsze, "consists in action, not in words only."[8] "Let the good man, then, stand in the eternal path (or way); that is the way chosen by householders [respectable men]; he who walks in it consistently, finds both this world and the next."[9] "Go that way," said Subhadra to her son lying dead, "to the brilliant sphere where the most pious Munis walk who have forsaken all pride; where women of one husband go."[10] "For in the way in which a man will walk, in that way will men help him to go."[11]

Ngan-tsze said: "The ancients called the dead 'returned home;' if, then, the dead are called 'men returned home,' the living are 'wayfaring' men. But the wayfaring man who knows not how to return has lost his home."[12] "Who is there," asks Chānakya, "that is not raised in dignity by associating with the good? Grass is [carried] worn on the head by being

[1] Altai prov. [2] Beharist. R. i. [3] Thar gyan, ii. fol. 14. [4] R. Bl. 36. [5] Berachoth, Khar. xi. 33. [6] Shang-Lun, vi. 10. [7] Id. ibid. vi. 15, and vii. 6. [8] Tao-te-K. ii. [9] Kamand. Nitishat. ii. 37. [10] Maha Bh. Drona P. 2755. [11] Yalkut. R. Bl. 142. [12] Lee-tsze, i. p. 7.

mingled with the flowers of a nosegay."[1] "He that [conforms to] the rules of great and good men, rises above ten thousand others."[2] "O Bikkhus, when the sun is about to rise, a sign—the dawn—precedes it; likewise when a Bikkhu enters the eight-fold way [to Nirvana], the preceding sign is, the love of virtue."[3] "Pleasing and beautiful is the sight of 'Aryas' [of good and honourable men]; lustrous (or gladdening) is their society always; and fortunate is he who never sets eyes on fools."[4] "The rule (or law) which Aryas who know the Shastras praise as 'the law to be kept,' is the rule; and what they reprove, is to be considered unlawful."[5]

"Good meets good, and evil meets evil. When did one see good meet evil, or evil meet good?"[6] "Indeed, send the multitude to the right-about, and hearken thou to the words of the aged (or great); strive against a word opposed to obedience. Thy betters have trodden that way before thee, and so will thy children after thee."[7] "Those who by learning [teaching] see [discover] the truth of things, enter a way they cannot retrace hitherward."[8] "Saineya," said Yudhishtira, "the religious law [dharma] seen [established] by good and true men of old, is eternal."[9] "Let the righteous, then, awake from his sleep, and let him arise and proceed in the way of righteousness, in all the paths thereof."[10]

21 For the upright shall dwell in the land, and the perfect shall remain in it.

"*For the upright*," &c. "The Lord and Master said, alluding to Maddhakundali, who had died in the Buddhist faith: Because he had a heart full of faith, with good works done to men, that man reached [spread] from the land of men to the world of Nats [intermediate spirits], like a soft, pleasant

[1] Chanak. 154, J. K. [2] Oyun tulkid. p. 7. [3] Suriyya Peyyala, ed. F. [4] Dhammap. xv. 10, ed. Col. [5] Kamand. Nitis, vi. 7. [6] Bengalee pr. [7] Sekhrud to Papi, Pap. Sall. ii. pl. 11, l. 1. [8] Cural, 356. [9] Maha Bh. Drona P. 4176. [10] Bk. of Enoch, xc. 3.

shadow."[1] "If the excellence of the excellent were to fail, the wide earth could not bear its own weight."[2] "For the world rests on the virtuous."[3]

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

"*But the wicked*," &c. "Unrighteousness committed in this world does not bring forth fruit at once, but, like the earth, in good time; and advancing little by little, it cuts off by the roots the man who committed it. If not in himself, then in his sons; if not in them, then in his grandsons, does the unrighteousness of the unrighteous man remain without fruit. He may prosper for a while by unrighteousness, and see good things, and even overcome his enemies at the time. Nevertheless, in the end he perishes from his root upwards."[4] "When a king has finally taken up his residence in his kingdom, and his fortresses are finished and well armed, let him then concentrate all his efforts in rooting up the thorns [the wicked]."[5] "Such and other like men who, like thorns, openly spread about the world, let him distinguish from the rest; as well as those who do evil in secret; and other worthless men who have the appearance of respectable ones."[6]

"Yea, it is best," says Vishnu Sarma, "to root up a servant whose mind is poisoned towards his master, a loose tooth, and a wicked minister."[7] "Outcasts," said Vidura to Dhritarashtra, "know no pleasure; a fit word from them gives no pleasure; they know not the law; in short, no other state is possible for them than to be destroyed."[8] "For as fields are injured by weeds, so are men by their lusts, and kingdoms by wickedness, to be rooted up."[9] Thus Ennius:

"— ubi vidit avenam, lolium crescere
Inter triticum, secernit, seligit, aufert sedulo."[10]

[1] Buddhaghos. Par. ii. p. 51. [2] Cural, 990. [3] Id. 996.
[4] Manu S. iv. 172—174. [5] Id. ibid. ix. 252. [6] Ibid. 260.
[7] Hitopad. ii. 127. [8] Maha Bh. Udyog P. 1316. [9] Dhammap. ii. 23.
[10] Ennii præcepta, 536.

"If there is in thee depravity," said Ajtoldi, "thy root and trunk will be cut short; for thy wickedness ruins thy good deeds. Where there is depravity, wealth flees from it and destroys the government."[1] "When fortune is favourable to a man whose heart is not good, he assuredly comes to a miserable and untimely end."[2] "But when a man's fortune and his heart are both bad, then even to his old age he lives in poverty and wretchedness [trouble and sorrow]."[3]

"For the Deity destroys the wicked utterly, and puts no obstacle in the way [of his ruin]." "And that man perishes root and branch."[4] "If a man commits a great fault," says Tai-shang,[5] "the Spirit cuts off twelve years of his life; but for a small fault, only a hundred days." "To those who do well, a hundred good things happen; but to those who do evil, come a hundred sorrows."[6] "Blessing is for the good, but evil assuredly for the wicked," said the goddess Ben-zai-ten to Kawami.[7] Yet, according to the Rabbis, "God does not punish any one until the measure of his sin be full."[8] "There is no success [lit. victory] for unrighteousness," says Ali ben abu Taleb; "for if it succeed awhile, it gives no profit; and happiness departs from the path of the wicked."[9]

[1] Kudat ku Bilik, xvii. 86, 87. [2] Ming hien dsi. 105. [3] Ibid. 106.
[4] Vemana, i. 68, 162. [5] Kang i. p. [6] Mongol. mor. max.
[7] Nageki no kiri, p. 17. [8] Ep. Lod. 126. [9] Ali b. a. T. 13.

CHAPTER III.

1 An exhortation to obedience, 5 to faith, 7 to mortification, 9 to devotion, 11 to patience. 13 The happy gain of wisdom. 19 The power, 21 and the benefits of wisdom. 27 An exhortation to charitableness, 30 peaceableness, 31 and contentedness. 33 The cursed state of the wicked.

MY son, forget not my law; but let thine heart keep my commandments:

"*My son*," &c. "Nunc te, fili, carissime docebo quo pacto morem animi tui compones. Igitur mea præcepta ita legito, ut intelligas."[1] "A son," says Confucius, "who for three years [after his father's death] does not deviate from his father's way, may be called a dutiful son."[2] "Filial piety [hiao]," says Confucius, "consists in a son serving his parents. If he continues to serve them, he thereby shows his great reverence; if he maintains them, he shows his joy (or pleasure in it); when they are sick, his great sorrow; in mourning over them, his grief; in his sacrifices to their departed spirits, his distinguished and solemn bearing. These five duties complete his filial piety. Such a son, when in a high position, is not proud; if in a low one, he is neither distressed nor disturbed."[3]

"Forget not until death the words of a good friend who has exerted himself for the truth (or truly, earnestly)."[4] "The remembering [meditating on] religion (or the law), is one door [the 9th] of entrance to religious teaching; it renders religious instruction very clear."[5] "Walk in the commandments [given thee] with a willing heart," says Ptah-hotep."[6] "Filial piety," said Ts'eng-tsze, "and love for men, go before everything else.

[1] Dion. Cato ad fil. [2] Shang-Lun, i. 11. [3] Hiao-king, c. x.
[4] Oyun tulkid. p. 6. [5] Rgya-tcher r. p. c. iv. [6] Pap. Pr. c. v. l. 6.

Filial piety as regards Heaven brings down wind and rain in due season; as regards the earth, it makes it yield fruit in succession; and as regards men, it brings them good fortune and happiness."[1]

2 For length of days, and long life, and peace, shall they add to thee.

Marg. reading. Heb. 'years of life.'

"*For length*," &c. "He never dies whom wisdom keeps alive," say the wise.[2] "God drops down dew upon the tomb of Ajnafi, who one day cried: Hold fast by the truth; the result will surely follow,"[3] said El-jahith. "Bhrigu said of the code of Manu: This code of laws is the greatest blessing; it gives glory and long life; it leads to supreme bliss."[4] "Let the Brahmachāri ever look into the divine writings that soon give increase of understanding, of virtue, and of things wholesome to man."[5] "Āyushmān bhava! Be long lived! is the way in which a Brahman and every good man should be addressed."[6]

The Chinese look upon filial piety as a cardinal virtue, and the foundation of all good government. One of their 'king' or sacred books—Hiao-king—treats of it only. It is also the first commandment on the second Table; and "the first with a promise" of long life and prosperity. It has never been kept without bringing a blessing with it; and it has never been broken without entailing misfortune or a curse. But as of old "it was often made of none effect by tradition," so it is now-a-days by fashion. The Stoic, however, has right on his side: "Duties depend on mutual relation; in the case of a father, it is dictated that he should be taken care of, that the son should give way to him in all things, and that even if the father ill-treats the son, the son should bear it patiently. But

[1] Ming Sin P. K. pt. i. 3, 4. [2] Mishle hakhacam. [3] Eth-Thealebi, 283. [4] Manu S. i. 106. [5] Ibid. iv. 19. [6] Id. ibid. ii. 1, 125.

the father is a bad father! Μήτι οὖν πρὸς ἀγαθὸν πατέρα φύσει ᾠκειώθης; οὐκ· ἀλλὰ πρὸς πατέρα: What, then, art thou by nature related only to a good father? No; but to a father."[1] "Honour [lit. stand in awe of] thy father," say the Arabs, "and thy son will do the same by thee."[2]

"*long life.*" "The term of life granted by the gods is said by the scholiast to be from 116 to 120 years" [compare Gen. vi.]. At sukta 9, however, the text says: "These are a hundred years (or autumns);" and at sukta lxxiii. 9, we read: "Be to us a hundred winters (or years)."[3] "Three things," say the Rabbis, "lengthen the life of man: (1) to be long in prayer [pray much and often]; (2) at leisure; and (3) in the house of congregation [synagogue]. And three things shorten life: (1) when one gives a man the book of the Law, that he should not be able to read it; (2) or a cup of blessing, that there should be nothing in it to bless; and (3) that one should say, Who shall show us the book of the Law, and there should be there no one to show it."[4] "For a good and virtuous man," say the Chinese, "must reach an advanced old age; but the bad man must soon be cut off."[5] "There are four things," says Rabbi Nathan, "which, if a man observe them, he will eat the fruit thereof in this world and in that which is to come: (1) to honour one's father and mother; (2) perfect kindness; (3) peace-making between a man and his brother; (4) teaching the Law in public [to all]."[6]

"Shang-Te favours children who honour their parents, and gives them a good reputation at the end of seventy-seven years." "Shang-Te loves a long life and hates killing; he has given commandment to bestow on you a long term of life; he hates to shorten that long-established term of life."[7] "The son," says Ptah-hotep, "who receives his father's word [instruc-

[1] Epictet. Enchirid. xxxvii. [2] Nuthar ellal. 92. [3] Rig Veda, i.; sukta lxxxix. 8. [4] Dibre hakhacamim, p. 12, 13. [5] Hien wen shoo, 195. [6] R. Nathan, xl. [7] Comm. on Wen-shang-tan, in Shin-sin l. iv. p. 41, and v. p. 7.

tion], obtains old age through it."[1] "For it is a happiness to obtain the law (or teaching) of what is good."[2] "Since, what is life? A life that is free from blame."[3] "Quia conscientia bene actæ vitæ multorumque benefactorum recordatio jucundissima est."[4] And the way to that is, "Well-doing in youth and wisdom in old age," said Bias,[5] who, when asked what in this life is free from fear, answered: "Ὀρθὴ συνείδησις, a good conscience;" which Periander says is ἐλευθερία, 'freedom,'[6] from "conscientiæ grave pondus,"[7] the heavy weight of 'conscience' which attests its own divine origin; the "abhimantāram Ishwaram," the 'inward sovereign mentor' given to man by Brahma, according to Manu;[8] the echo of God's voice in Eden to the sinner: What is this that thou hast done? "the law written in every heart;"[9] a handsel of judgment to come.

"Men desire long life; but when old age is come, they are afraid to look at it. Yet to wish for a long life and to be afraid of old age is a wrong idea (or opinion)."[10] "For we are but like spring leaves that wither in the summer sun, and

— ὀλιγοχρόνιον γίγνεται, ὥσπερ ὄναρ
ἥβη τιμήεσσα,

the bloom of prized youth, like a dream, lasts but a moment."[11] "All men [the whole world]," says Loqman,[12] "love the life of this world, and do not feel disgusted with it even in weakness and misery."[13] To which the Turkish adds: "There is an old saying that 'it is better to endure misery than to die;' for one day above ground is better than a thousand years below it." "Man's life," says the Mandchu adage, does not reach a hundred years; yet man hides in his bosom the trouble of a thousand years. The life of a man is hardly seventy years; and the time of that life is not all alike."[14]

"The teaching of the old man [ancient], then," says Ptah-

[1] Pap. Pr. xvi. l. 6. [2] Thar gyan, fol 9. [3] Ratnamalika, 24.
[4] Cicero, Cato Maj. ad in. [5] Bias Taut. sept. sap. ed. Ant.
[6] Id. ibid. [7] Cicero, de Nat. Deor. iii 85. [8] Manu S. i.
[9] Rom. ii. 14. [10] Legs par b. p. 265. [11] Mimnerm. ii. v. ed. Bek.
[12] Fab. xiv.; Esop. 50. [13] Fab. xx. [14] Ming hien dsi. 90, 149.

hotep, "is a blessing to him who receives it, and makes him welcome (or acceptable) to others. If thou wilt take it for thyself, it will be for the life of thy house; and the departed spirits of thy ancestors will yet live."[1] "For finding a wise man is like finding yellow gold."[2] "When Bias's son set off for Egypt, he asked his father what he could do that would please him most. Bias then answered: ἐφόδιον, πρὸς γῆρας κτησάμενος, τὴν ἀρετὴν δηλαδὴ τὸ ἐφόδιον λέγων: that he should take with him provision for the way to old age; meaning the provision of virtue."[3] All of which is summed up in these words of the Psalmist: "Keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last."[4]

3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

"*Let not mercy*," &c. "Virtue," said the Bodhisatwa, "protects him who guards himself. Virtue, indeed, protects him who walks accordingly [who practises it]; virtue [religion, dhamma] well wrought out [practised] brings happiness with it. Such is the advantage of precepts well performed. The religious man goes not to perdition [the evil way]."[5] "Follow after truth, if thy mind is set on virtue," said Kaikeya to Dasaratha."[6] "For when one follows truth (or uprightness) in everything, accumulated happiness will fasten itself on him."[7] "Let the Brahman," says Manu, "always take pleasure in truth, in justice, in wealth lawfully gotten, and in purity."[8] "For that is not religious duty where there is no truth," said the Brahman Vidura to Dhritarashtra.[9]

"If thou askest," says Tiruvalluvar, "what is truth, I would answer, To speak that which is free from every fault." "Out-

[1] Pap. Pr. xii. l. 10. [2] Rishtah i juw. p. 160. [3] Bias Taut. ed. Ant.
[4] Ps. xxxvii. 38. [5] Mangalo, Jatak. p. 31. [6] Ramayana, ii. 14, 8.
[7] Ming hien dsi. 19. [8] Manu S. iv. 175. [9] Maha Bh. Udyog. P. 1239.

ward cleanliness is wrought with water; inward purity is shown in the truth [spoken]." "All kind of light is not the same to all; but the light of truth is light."[1] But like light to sore eyes, "Truth is bitter," say the Arabs;[2] and "Odium parit."[3] But also, as light bears witness of itself, so is the force of truth such that, in spite of all efforts to hide or stifle it, "facile se per se ipsam defendat."[4] "The Acharya teaches his pupil thus: Speak the truth and do thy duty. Truth is not to be neglected; neither is duty."[5] "O Sumedha," said Dipankara, "the morning star, after appearing in season in God's heaven, does not swerve from its course; so swerve thou not from the path of truth; but fulfil the 'parami' of Truth."[6]

['Paramita,' 'paramit,' lit. 'crossing over to the other side,' is the name given by Buddhists to every one of the ten virtues which enable a man to pass safely through transmigrations, to final extinction in Nirvana. So far, the ancient Druidic or Bardic doctrine of transmigration is preferable to this. It teaches that man's existence begins in Annwn [abyss, hell], and continues through Cylch Abred [sansāra]—so called in reference to the migration of the soul from one animal to another, until it reaches the state of humanity—to Cylch Gwynfyd, or circle of [happiness] white purity.[7] These cycles correspond partly to the 'sansāra and sansārasāgara' of Brahmans and Buddhists. Thus Cylch Gwynfyd might perhaps answer to the 'swarga' of Brahmanism; and Cylch Ceugant, the 'circle of infinity,' or 'of emptiness,' that surrounds and encloses the whole realm of existence, might perhaps bear some resemblance to the Nirvana of Buddhism.]

"Let truth and righteousness, therefore, though they may give trouble, be preferable to you, rather than lying and frowardness that may bid profit or comfort."[8] "O my heart, if

[1] Cural, xxx. 291, 298, 299. [2] Select Arabic prov. 19. [3] Cicero, in Lælio. [4] Id. ibid. pro M. Cœlio. [5] Taittireya Upan. anuv. xi. [6] Durenidh. Jatak. p. 23. [7] Barddas, vol. i. p. 170—200, &c. [8] Rabbi M. Maimonides, in his last will.

thou makest choice of truth, people of this world will be thy friends."[1] [Not always.] "The wise man does not turn his head aside from the truth; for thereby he raises his name on high." "Verily, truth is worthy of being followed, and [righteousness, 'sidq'] truthfulness is the best thing to obey."[2] "And a godly man knows what is truth."[3] "If his [decision] statement is true [just, accurate], he will make but few mistakes."[4] "For truth is brighter than the sun, and more certain than yesterday [that is past]."[5] "And error continues only one hour; but truth continues unto 'the hour' [of the resurrection]."[6] "By practising [good] virtue one day, though happiness do not come, misery will be kept at a distance; but by doing evil one day, though misery do not come at once, yet happiness will be prevented."[7]

"*mercy and truth.*" חֶסֶד implies the feeling of genuine charity towards others that flows from the love of God, and thus it means piety, kindness, pity, mercy, almsgiving, grace, &c. It is often coupled with truth, as here, חֶסֶד וֶאֱמֶת 'mercy and truth,' 'kind and true dealing,' said of God (Ex. xxxiv. 6; 2 Sam. ii. 6, &c.) and of man (Gen. xxiv. 49, xlvii. 29; Josh. ii. 14, &c.)—a kindly feeling expressed not in words only, but also in look.

"Of what use is the sound of the instrument," says Tiruvalluvar, "if it is not in tune [harmony] with the song? Likewise, of what use is the eye if there is no kindliness in it?"[8] "For," said Damanaka, "a man's innermost mind is seen in his eye, and in the various expressions of his countenance."[9] "What, then, is the use of the eyes, though in the forehead, without kindliness in them? Kindliness is the ornament of the eyes; without it, they are wounds [not eyes]." "The world rests on kindness; men without it are but a weight on

[1] Pend-nameh, p. 26. [2] Hariri, ii. p. 84. [3] Rumi Diw.
[4] El Nawabig, 44. [5] Select Arabic pr. 21. [6] Nuthar ellal. 47.
[7] Hien wen shoo, 196. [8] Cural, lviii. 573. [9] Hitopad. ii. fab. iii.

the earth."[1] "But a kindly [genial] countenance is a two-fold gift."[2] "Speak the truth, and speak agreeably; do not tell an unpleasant truth. Even to one ill-disposed towards you and disagreeable, speak suitably, with kindness."[3]

Bearing on this, Sadi tells the story of a man, about being put to death, who abused the king in his own language, which the king did not understand. "What does he say?" asked the king. A vizeer, who stood by, answered: "He says, God loves generous men." "He does not say that," said another vizeer; "he abuses the king." Whereat the king said he preferred the other vizeer's falsehood, told out of kindness, to this one's truthfulness told out of spite. For the wise have said "that falsehood mixed with good advice is better than truth mingled with strife."[4] [The laws of Manu allow one to tell a lie under certain circumstances; but God's law allows of no deliberate falsehood; for "He is the God of truth." Elsewhere, however, Sadi seems to qualify this sentiment, when he says that: "If by telling the truth thou continuest in bondage, better it is so than to be set free by telling a lie."[5]].

"O brother, never tell a lie as long as thou livest, for a lie is contemptible and disgraceful; it dishonours a man, and brings shame upon him."[6] But "generosity is the produce [harvest, advantage] of life; it gives true greatness." "Therefore be steadfast at all times in generosity [kindness, doing good to others]; for the Creator of the soul (or of life) is Himself generous (or beneficent)."[7] Yea, "let thy calling (or profession) in life be greatness [magnanimity], forgiveness and generosity," said the wise man to Hajja ben Yussuf, the tyrant of Irak Arabi, under Abd-ul-Malek.[8]

[As to ἐλεημοσύνη, almsgiving, charity, often called 'righteousness' [Matt. vi., and frequently in Rabbinical writings],

[1] Cural, lviii. 574, 5, 572. [2] Nuthar ellal. 22. [3] Maha Bh., quoted in Kobitaratnak. 97. [4] Gulistan, Bk. i. st. 1. [5] Id. ibid. Bk. iv. lxxxiii. [6] Pend-nameh, p. 28, ed. Calc. [7] Ibid. p. 3. [8] Bostan, c. i. p. 15, ed. Calc.

the term by which חֶסֶד is rendered in the LXX., it will be so often treated in the following chapters, that we need not dwell on it here.]

"*let them not depart.*" "O my son," said Khosru to Shiroyah, "do not turn away thy back from wisdom [prudence, understanding] and counsel."[1] "But gird about thy loins with sincerity [sidq] and faith," said the wise man to Tikla the Atabeg.[2] "As did those men, Senshi Kiyo, Hoku, &c., they bound letters in their girdles around their loins, and did not lose them."[3]

"*bind them about thy neck.*" Like amulets or charms, as is generally the case in the East; or as ornaments of gold or silver, and precious stones. "Thy letter," says the Mohar's secretary to his master, "is placed on my fingers as a writing hung on the neck of a sick man;"[4] or also of the dead.[5] "Is not this perfect collar of jewels [allusion to the book] an ornament, when hung around my neck, to give insight into both that which is visible and that which is invisible?"[6] Feridun said: "Days are pages of the writings of the years of life. Then write on them only that which is best—good words and good impressions."[7] "These my words," said Kakimna, "have been placed by some within them [in their bosom]—for the good of their hearts."[8] Of such respect for a father's admonition, the Li Ki says: "The son who has filial piety and deep love for his parents, must also have an easy disposition, and with it, have a pleasing expression (or countenance); and withal a complying manner. He acts towards his father and mother like one who holds a precious gem; or like one who carries a vessel of water, full to the brim, quietly and gently, lest he spill the water or lose the gem."[9] "Yea, duty to parents," says the Japanese commentary on the Siao-hio,[10] "is above

[1] Bostan, i. st. 3. [2] Ibid. id. st. 5. [3] Go ji kiyo. [4] Chabas, Voy. en Palest. p. 39; Anastasi, i. 20, l. 6. [5] Todtenbuch, 155, 156 sq. [6] Phreng wa, Introd. [7] Beharist. R. 2. [8] Pap. Pr. ii. l. 6. [9] Siao-hio, c. ii. [10] Ibid.

dignity and majesty [there is nothing so dignified and majestic or respectable as duty to parents]."

"*on the table of thine heart.*" Engraved on it, like the treaty between Ramses the Great and Kheta Sar, prince of the Khetas [Hittites], "engraved on a silver tablet."[1] "Paint [virtue] after having prepared the ground of the heart; propriety will follow."[2] "A man," say the Chinese, "should establish his character. What we keep within our breast constitutes the thoughts of the heart; but when brought outside, it makes up our character and conduct. Wise and good men have every one his characteristic difference of moral goodness; in like manner as among mechanics and artificers, every one severally differs in his work. Human actions include the carrying out of every man's line of calling or duty. But to establish one's character is the business of a whole life. It is difficult to speak of it fully."[3]

4 So shalt thou find favour and good understanding in the sight of God and man.

וּמְצָא, 'and find;' imperative m.

"*So shalt thou,*" &c. "He that is loved here below, is loved above,"[4] say the Rabbis. "Good manners [morals]," wrote Theano to Nicostrate,[5] "are acceptable even to enemies; but honour is the result only of nobleness and goodness." "I fear," said Ibycus of Rhegium,[6] "lest having failed in my duty to the gods, I may lose the respect of my fellow-men." "If thou art good," said Ani, "people will look up to thee, whether in company or alone; thou wilt find friends (or connections), and thy word will be attended to (or obeyed)."[7] "The son," said Ptah-hotep, "who hearkens to his father shall receive his blessing; and his memory [writing or impression] shall be in the mouth of those who are living on the face of the earth."[8]

[1] Brugsch, Insc. Monum. Egypt, vol. i. pl. 28, l. 4. [2] Shang-L. iii. 8. [3] Dr. Medhurst's dial. p. 160. [4] Drus. Adag. B. Flor. [5] Ed. G. [6] Ibid. [7] Chabas, Scribe Ani, xxxi. [8] Pap. Pr. xvi. 12, 13.

"Who is worthy of honour? He who conducts himself properly."[1] "Desire freedom from sickness and a good portion, good morals, and a fair reputation among the good and the wise; then conformity to the law, and contentment of mind; these are four doors of prosperity open to thee [go in and prosper]."[2] "How can a man," says Confucius, "have real urbanity of manner if he has not charity [ἀγάπη, jin]? How can a man without charity possibly be happy?"[3] According to the goodness and sweetness of a man's tongue, is the number of his [brethren] friends," says Ali, which the Persian thus renders: "If thy tongue is sweet, the whole of mankind will be to thee by way of brothers; but if thy tongue is evil, the servants of thy house will be enemies of thy life."[4] "Keep," says Moawiyeh, "to the two high qualities, trustworthiness and righteousness."[5] And Tsheng-tsze quotes a passage from the She King, where it is said of a good king "that the world would never forget such a one."[6]

The wise Yu, who was to the emperor Shun what Vidura was to Dhritarashtra, said to him: "Do not violate right principles in order to seek the applause of the multitude; but do not oppose the people in order to gratify your own inclination. Consider well that the virtue of a prince consists chiefly in good government; and good government in nourishing [protecting, caring for] the people. In cautioning, use good [excellent] words, but rebuke sternly. Who is to be loved, if not the prince? or feared, if not the people? Only, from the mouth proceeds good [feeling]; but it also makes men take up arms."[7] "There is a connection between the upper world [heaven] and the lower [the earth]. Oh, how careful should be those who have [the charge or government of] countries!" said Kaou-yaou.[8] "Then both gods and men will approve," said the emperor Shun[9] (B.C. 2001). "Choose good obstinately,"

[1] Ratnamal. 52. [2] Kalakinna jat. (84), p. 367. [3] Shang-L. iii 3.
[4] Ali b. a. T. 8th max. [5] Eth-Thealebi, 283. [6] Ta-hio, c. iii. com.
[7] She-king, c. iii. [8] Id. ibid. c. iv. [9] Id. ibid. c. ii.

said Si-chan [disciple of Choo-hi]; "only speak affectionately and deliberately; listen only to good words, and do not fall into evil."[1]

"For when Heaven is favourable to a man," says the Mandchu moral maxim, "and his heart is at the same time good, he continues unto his old age in prosperity and esteem."[2] "The wise man is honoured, even though his family be despised; and when in a foreign land he finds many friends."[3] "Excellent (or respectable) people, whether sitting, standing or walking, or even uncovered, are fair to behold, and still beautiful. A gem set on the top of a standard shines all the more. The excellent, whether they speak or hold their peace, are still beautiful and fair to behold."[4] "They are like the bird Kalavinka, which is always agreeable, whether heard or seen. For he who is endued with qualities, is adorned by them."[5] [This was said by the young woman of the Shakya race whom Champ-pa had chosen for his bride, when blamed for appearing before her relations with her face uncovered.]

"For the qualities of a good man," says Tsheng-tsze, "are his ornament, since 'riches adorn the house, but virtue adorns the person.'"[6] "Wealth, kindred, age," says Manu, "and fifthly, divine knowledge (or wisdom, virtue), all entitle a man to respect. But the worthiest of them all is the last mentioned."[7] "Wise men of old said "that the gods hold him to be venerable who is well read in divine lore."[8] And "learned men may prate, all of them, but virtue is the stronghold of the virtuous."[9]

"Talk of laws," says Confucius, "yet they may be disobeyed. A change of conduct is the thing;"[10] and a modest demeanour. "For trees laden with fruit bend towards the earth; and so do men endued with real qualities humble themselves. But a dry stick and an empty man break; they do not bend."[11] "For

[1] Ming Sin P. K. c. 1. [2] Ming hien dsi. 104. [3] Tahak. R. Bl. 108.
[4] Rgya-tcher r. p. c. xii. [5] Id. ibid. [6] Ta-hio, c. i. p. 7.
[7] Manu S. Bk. ii. 136, 137. [8] Ibid. 156. [9] Kobitaratnak. 6.
[10] Shang-L. c. ix. 74. [11] Kobitaratnak. 153.

the merit or beauty of the Kokilas [the Indian cuckoo (cuculus), a dingy-looking bird, like the nightingale, and as much prized for its song as the bulbul is in Persia] is in their song, as the beauty of plain people is in their wisdom."[1] "Persons gifted with beauty, youth and noble descent, do not shine if they are without wisdom. They are like the flower of the Kinshuka, showy, but with no fragrance at all. And as regards a foolish man, you may dress him as you like and put him in what company you please, he shines only in his dress, and as long as he holds his tongue."[2]

"Wherever the disciple of Confucius resides or dwells only for a time, his demeanour is reserved and dignified. Whether sitting or standing, he looks most respectable; his words always proceed from truth, and his actions always are equally upright, &c."[3] "For, indeed, a man is not thought wise for his much talking; but he who is meek, free from anger and fear, is verily called wise."[4] "They alone are wise who rule and overcome themselves."[5] "The wise and good man keeping his heart under control, thinks of nine things: (1) to look bright; (2) to hear with intelligence; (3) to look genial; (4) to demean himself reverently; (5) to speak sincerely; (6) to be respectful towards others; (7) to inquire when in doubt; (8) when in difficulties, to reflect; (9) and to show [look as] that it is profitable to think of what is good."[6]

"If thou wilt be respected by others, study with diligence."[7] "And seek after knowledge, as for wealth that wastes (or perishes) not."[8] "For the course of the wise and good man rises from the level of ordinary men and women, whence it reaches its eminence, and is then open to heaven and earth." "He is then said to unite heaven and earth [to partake of both]."[9] "Wherever he is seen, the people cannot but rever-

[1] Hitop. i. 210. [2] Ibid. pref. 39, 40. [3] Li-ki, c. xxix. p. 86.
[4] Dhammapad. Panditavag. 80, 258. [5] Id. Dandav. 145.
[6] Siao-hio, c. iii. [7] Ming hien dsi. 121. [8] Telugu Nitimala, iii. 57.
[9] Chung y. c. xii. and xxiii.

ence him; when he speaks, they cannot but believe him; and they cannot but approve whatever he does,"[1] and that too, whatever be his appearance."[2] "And he is respected everywhere. For whether in the village or in the wood, by land or sea, wherever the best (or honourable) men dwell, there it is best to remain."[3] "For although the smell of a flower is not carried against the wind, yet the fragrance of good men travels against it, since the name of a good man pervades all countries; it is best even among the gods."[4]

5 Trust in the Lord with all thine heart; and lean not unto thine own understanding.

"*Trust in the Lord*," &c. Whom else shall we trust, if we do not trust Him who sees at a glance the beginning and the end of our life, and who makes "all things work together for good to them that love Him"?

"A good man must needs accomplish what he undertakes. Yet the finishing (or completing) of a man's work rests with the will [lit. heart] of Heaven. How, then, could man wish to oppose the will of Heaven? The good man, therefore, accomplishes everything he undertakes: there is nothing in which he does not succeed; for Heaven is with him."[5] "Trust in God will suffice thee; for it is enough for a man to trust Him."[6] "A chi crede, Dio provede."[7] "He who, having forsaken (or subdued) all things, desires happiness, stays [lit. pours] his faith (or trust) on thee in full reliance, that trust in thee is full happiness," says Vemana to his god Shiva."[8]

T'shung-ni [Confucius] said: "Know ye not that a man of consummate faith [shin] can move things, influence Heaven and earth, move spirits, and traverse the six continents without opposition? Remember this, my little ones [disciples]."[9]

[1] Chung y. c. xxxi. [2] She King, Bk. Ta ya, in Chung y. c. xxxiii. [3] Dhammap. Panditav. 98. [4] Ibid. Puppav. 58, 59. [5] Shin Sin luh. i. p. 98. [6] Rishtah i j. p. 69. [7] Ital. prov. [8] Vemana, ii. 130. [9] Lee-tsze, bk. ii. p. 8.

"The superior man [kyün-tsze]," says Confucius, "stays himself on the Spirits, and doubts not. He waits a hundred ages for the saint, and is not perplexed; he stays himself on the Spirits [kwey shin], and doubts not. He knows Heaven."[1] [See above, p. 23.] Yet in the She King we are told that "his [Shang-Te's] decree is not sincere;"[2] meaning, no doubt, that it is not to be relied upon, so as to presume upon it. As explained by Theognis:[3] "A man, when in difficulties, should make every effort to free himself, but at the same time—

πρός τε θεῶν αἰτεῖν ἔκλυσιν ἀθανάτων—

pray for deliverance sent from the immortal gods."

"Trust in God, that the good thou foreseest not may happen to thee."[4] "Bind thy heart to the Creator of the world, and that is enough."[5] It is "religion." "Hoc vinculo [sc. religione] pietatis obstricti Deo et religati sumus," says Lactantius,[6] "unde ipsa religio nomen accepit; non ut Cicero interpretatus est a 'relegendo,'[7] &c. Hæc interpretatio quam inepta sit, ex re ipsa licet noscere. Quid ergo est? Nimirum religio veri cultus est, superstitio falsi. Melius ergo id nomen Lucretius interpretatus est, qui ait:[8]

> Primum quod magnis doceo de rebus, et arctis
> Relligionum animos nodis exsolvere pergo."

"For he who submits to Heaven is preserved; but he who opposes Heaven perishes:"[9] inasmuch as, "If a man has good wishes, Heaven must [follow] promote them."[10] "He by whom all these movable [mean regions] were made—he, the awful One, about whom men ask, Where is he? He is not [seen]. Have faith in him, O men; he is Indra."[11] "Trust in God, and He will instruct you."[12] "He who is strong in faith but weak in wisdom, becomes clear-headed and prospers in the

[1] Chung y. c. xxix. [2] Vol. iii. bk. iii. ode 1. [3] παραιν. 566.
[4] Adag. Sahid. Rosell. p. 129. [5] Sadi, Gulist. st. i. [6] Lib. iv. 28.
[7] De Nat. D. ii. 28. [8] Lib. i. 931, and iv. 7. [9] Ming hien dsi. 29.
[10] Hien w. shoo, 67. [11] Rig V. Mand. ii. skt. xl. 4, 5. [12] Qoran, sur. ii. 282.

midst of this unclean world."[1] "Fear thou the Lord, and learn prudence in thy confidence in Him: then shalt thou be exalted."[2]

"In olden time," says the author of "Waga-tsuye,"[3] "there were great and rich men. They prayed to real gods, and, while working with all their might, said, looking up to Heaven: Grant all desirable things to the whole kingdom of Japan, and to me likewise. And if ever ruin should approach my business and my shop, ward it off, and let my business go on prosperously. And having thus well prayed, the gods of course granted them their desire." "Dwelling with a sincere faith on the [country] abode of the triune god; and the god shows the way."[4] "Friends," said the Bhodhisatwa, "faith is indeed a door of entrance to the doctrine of morals; it renders the mind undivided. The power of it is a door to religion; it enables us to escape from the power of the devil."[5] We always read of 'faith' being strengthened by Buddha in his disciples before they undertake a religious work. Thus in the Dsang-lun[6] we find that when he granted life to the three sons of a widow, "he first of all confirmed their sense of faith ere he admitted them to the priesthood." "Faith [or trust in Buddha, piety, 'süsök'] is three-fold: (1) pious trust (or faith) consists in taking pleasure in doing good works, and feeling sorry for sin; (2) longing faith is from an earnest desire of the perfect intelligence of Buddha [bodhi khutuk] to walk in the path marked out by it; and (3) to submit oneself entirely with devotion to the teaching of one's priestly adviser."[7] "But in all that," says another Tibetan Buddhist, "faith is necessary; for without faith, say not that the rules of religion can be kept. And faith is three-fold (or consists of three parts), thus: (1) belief, (2) love, (3) and sincerity; such is faith. And as to sincere

[1] Sudhammapālam. p. 121. [2] Mishle Asaph, i. 2, 32. [3] Lit. "My Staff," the title of a Japanese work on morals, vol. ii. p. 10, 11. [4] Dam chhos yit bj. fol. 12. [5] Rgya-tcher r. p. c. iv. [6] c. ii. fol. 7. [7] Tonilkhu yin chim. iv.

faith, it consists in devotion to the three deities of the land; in teaching the way of the most perfect holy God; and in keeping company with good men who, worshipping God, are humble in their own thoughts [think little of themselves]. Thus religion becomes evident; and faith results in works, like fruit; in truth, belief in God, love, good thoughts, &c."[1]

"Remember thy father, Alp Arslan," said the wise man to Kazl Arslan. "When he was hopeless and reft of everything, he put his trust in God's mercy, and that was enough."[2] "Nay, brother, break not thy heart when thou art in misfortune, for the Merciful One has hidden mercies (or gracious dealings)."[3] "For if God in wisdom shut one door, in mercy He opens another."[4] Here, however, the Buddhist gives another very different advice: "O Ananda, be a lamp to yourselves, refuges to yourselves, and take refuge in no one else. Lamps of virtue! take refuge in yourselves, and in no one but your own selves. And such of my disciples, O Ananda, who have made themselves their own refuge shall be foremost among the rest. I go, I leave you, said the Tathāgata, after having made myself my own refuge."[5]

"King Milinda asked Nagasena, 'What is the distinctive attribute of faith [saddha]?' 'The attribute of faith, O King, is to be both serene [quieting, tranquil] and springing (or leaping) forward.' 'How serene?' 'When faith ['saddha' is faith in the true sense of it, not mere belief, but with it 'trust and love'] arises in the heart, O King, it obstructs [overcomes] obstacles—lust, malice, sloth, pride and doubt: then the mind, being free from these obstacles, becomes clear, serene and calm.' 'And how is faith 'leaping forward'?' 'When a man, O King, who is intent on his own salvation, sees with his mind set free, he springs forward to the fruits of devotion, Arahatship, &c.; and he becomes united to that which he does not yet actually possess, to that which he has not yet reached, by

[1] Thar gyan, fol. 12, 15, 16. [2] Bostan, p. 18, ed. Calc. [3] Gulist. i. xvi. st. [4] Bostan, p. 31. [5] Mahaparanibbh. fol. nyu, nyam.

reaching to it; and to that which is not yet evident, by making it present to his eyes. Thus, O King, is faith said to be springing forward.'" "Yea, O King, faith crosses the flood on which the careless cannot sail; energy overcomes misfortunes, and wisdom purifies the whole."[1] [Wonderful words, considering who spoke them. Nagasena, like S. Paul, told the truth that "Faith is the substance of things hoped for, the evidence of things not seen," Heb. xi. 1.]

"*lean not on thine own understanding.*" [How can we 'lean' on it? Do we know what is 'to be'—to-day or to-morrow? But God does.]

"For in most cases man's understanding is wont to be troubled when difficulty or adversities arise."[2] "As to men, let neither merchandize, nor buying, nor selling, beguile them away from the remembrance of God and from almsgiving; and let them fear the day when the hearts will be turned inside out, like the things that are seen."[3] "Intellect [or understanding, בִּינָה, that corresponds only partly to 'buddhi'], in that it is 'ascertainment,' or 'resolute' in its action, is said to be eight-fold: virtue, knowledge, absence of passion, and superhuman power; with their four opposites—vice, ignorance, &c."[4] "The following are synonyms (?), 'paryāyashabdā:' alternate terms: mind, understanding, great principle, creator, wisdom, memory, &c."[5]

6 In all thy ways acknowledge him, and he shall direct thy paths.

"*In all thy ways acknowledge Him*," who sees the end from the beginning, and who orders all things for the best.

"The wise man," says Archytas, "is he who looks at the order of all things as coming from God. Keeping this in view, he will attain his object; τὰς ἀρχὰς τοῖς πέρασι συνάψας, connecting the result with the principle [the ends with the beginnings],

[1] Milinda paño, p. 35, 36. [2] Hitop. i. st. ii. 27. [3] Qoran, sur. xxiv. 27. [4] Kapila, Tatwasam. 9. [5] Id. 16.

he settles in his mind and experiences that God is the beginning and the end, and the middle of all things done according to justice and sound reason."[1] Pindar also teaches us in his own way—

"παντὶ μὲν θεὸν αἴτιον ὑπερτιθέμεν[2]—

to ascribe the cause of all to God—

ἐν θεῷ γε μὰν τέλος[3]—

since the issue of all things rests with Him; and all success and prosperity which He gives lasts longest of all."[4] "Therefore," says Rabbi M. Maimonides, "whatever a man does, let him settle in his heart to do it to the glory of the Blessed Name"[5]—"and always prevent trouble by prayer."[6]

"And let thy prayers be 'llyfn,' polished [by use]," says the Welsh proverb, "and thy weapons rusty."[7] "For in like manner as the excellence of riches lies in almsgiving, so also does the greatest happiness lie in a mind at peace [by being stayed on Buddha]," says the Buddhist.[8] "What is thy name, O Ahurā-Mazdao," asked Zarathustra. "My name, O pure Zarathustra, is first, 'He to whom prayer is to be made;' and my other name [16th] is, 'He who remembers actions in order to reward them.'"[9] "For whatever man prays ardently, to such is Buddha's footprint visible; but to no other."[10]

And the Brahman: "At the beginning, in the middle, and at the end, Hari is always to be sung."[11] Begin and end with God. And Rabbi Hillel said: "Separate not thyself from the congregation, and trust not to thyself until the day of thy death."[12] And R. Jose: "Dispose thyself to learn the law, for it does not come to thee by inheritance; and let all thy works be done unto the God of heaven."[13] "Happiness is secured by obedience to God; the heart is enlightened by it. If thou girdest thyself with obedience to Him, it will open to

[1] Archytas, in Jamblich. Protrept. c. iii. ed. G. [2] Pyth. v. 33. [3] Ol. xiii. 147. [4] Nem. viii. 28. [5] Halkut de'ot. iii. 2. [6] Ep. Lod. 1379. [7] Welsh prov. [8] Legs par b. p. 248. [9] Hormuzd Yasht. 7. [10] Dhammap. story of Q. Satavatti, p. 72, ed. Rangoon. [11] Bahudorsh. p. 3. [12] Pirke Av. ii. [13] Id. ibid.

thee the door of eternal [wealth] happiness; for there is no business higher than that. Worship the Creator, and settle in the palace of obedience to Him."[1] "For happiness comes of His mercy (or forgiveness), and does not depend on the strong arm of the warrior."[2] "Nothing can shield us from His decree;"[3] "for if He shut the door, no one can open it."[4]

"Seek God's face in whatever thou undertakest; if not, thy labour will be in vain," says El Nawabig.[5] By 'God's face,' understand 'His consent,' says Zamakhshari in his Commentary.[6] "Yet," says the Pythagorean, "ask not of God that which thou couldst not keep if it were granted. No gift of God can be taken away; so that He will not give what one cannot hold [or keep, turn to good account]."[7] "Touching the religious worship of the gods," says the Stoic, "know thou that the principal thing is to have correct ideas concerning them, as existing [being] and ordering everything well and according to justice."[8] "O God," says Pindar, "virtue, valour and good gifts come from thee to men—

— ζώει δὲ μάσσων
ὄλβος ὀπιζομένων—

and the bliss of those who fear thee increases evermore."[9]

7 Be not wise in thine own eyes: fear the Lord, and depart from evil.

"*Be not wise*," &c. "Every man," says Confucius, "who says, 'I know,' is led astray into many toils [nets, traps], and falls into pits, whence he knows not how to extricate himself."[10] Thus explained by the Japanese commentator: "Every man who says, 'I am a knowing one,' is foolish (or ignorant)."[11] "Every one says, 'I am wise,' 'I know;' but who knows the hen from the cock of crows?"[12] "When I knew only a little,"

[1] Sadi, Pend-nam. p. 20. [2] Bostan, v. st. 2. [3] Ibid. st. 3. [4] Ibid. st. 12. [5] El Nawab. 184. [6] Ibid. [7] Demophili sent. ed. G. [8] Epictet. Ench. c. xxxviii. [9] Isthm. iii. 7. [10] Chung y. c. vii. [11] Ibid. Com. p. 5. [12] She King, pt. ii. bk. iv. ode 8.

says Bhartrihari,[1] "I was like an elephant, blind with my own importance. 'I know everything,' whispered my mind plastered with conceit. When, however, I began to improve a very little, in company with the wise, then I said of myself: 'I am but a fool after all,' and my pride [self-conceit] left me, like a fever." "Evil be to him," says Abu Zeid of Serug, "who seeks the world and bends his affections towards it. He can no longer come to himself when once [entangled] overwhelmed by it. Yet if he knew it, a very little of what he longs for would suffice him."[2]

Confucius, who was of a meek disposition, "was free from four things: he had no 'will,' no 'must,' no 'shall,' and no 'I.'"[3] "Self-sufficient, self-mistaken," says the Chinese proverb. On the other hand, Meng-tsze says truly: "If a respectable man despises himself [loses self-respect], men will, as a matter of course, despise him also."[4] [For self-sufficiency implies deafness to argument and obstinacy against proof to the contrary.] "As the wind swells empty skins [*ἀσκούς*] so does also—*τοὺς δ' ἀνοήτους ἀνθρώπους τὸ οἴημα*—self-conceit swell foolish men,"[5] "who in their arrogance will insist on saying what they like, yet will listen to nothing."[6] "The kokila, when it has got a mango, fruit of the gods, is not proud of it; but a frog, full of muddy water, is proud to croak unceasingly."[7] "The fool," says the Buddhist, "who acknowledges his folly, is thereby reputed wise; but the fool who thinks himself wise, is a fool indeed."[8] "And," say the Arabs, "he who [in his own opinion] places himself in the dwelling of [on a rank with] the wise, both God and men put him at once among fools."[9] "For to boast out of season," says Pindar, "*μανίαισιν ὑποκρέκει*, accords with folly."[10] "For the mind of men is beset with numberless mistakes;"[11] "and the wise man himself often has his own misgivings."[12]

[1] Nitishat. 8. [2] Hariri consess. i. [3] Shang-Lun, ix. 3. [4] Hea Meng, vii. 8. [5] Demophili similitud. p. 619, ed. G. [6] Democrat. sent. aur. id. p. 631. [7] Kobitaratn. 31. [8] Dhammap. Balav. 63. [9] Erpen. sent. 3. [10] Ol. ix. 58. [11] Ibid. vii. 43. [12] Ibid. vii. 55.

"But first of all," says Pythagoras of Samos, "honour the immortal gods as ordered by law; and do evil neither in company nor alone. Respect thyself most."[1]

8 It shall be health to thy navel, and marrow to thy bones.

שִׁקּוּי, lit. 'moisture,' 'watering.' Chald. 'fat,' 'fattening.'

"*Health.*" "There is no finer garment for a man," says Ali, "than good health,"[2] which the Persian Commentary renders thus: "If a man makes use of his common sense ['aql], he finds that his best covering is 'health;' if he does not think so, there is nothing left for him but [contrition] regret, or repentance [for his folly]."[3] [The expression, "health to thy navel," occurs nowhere else in Scripture. 'Navel' here, like 'heart' frequently, as centre, is meant for the 'whole body;' and is so rendered, σῶμα, by the LXX., "health to their flesh," ch. iv. 22; "to the bones," ch. xvi. 24. "Iechid i galon," "health to the heart," is a familiar expression in Welsh; as in Arabic, "the Word of God is medicine [health] to the heart;"[4] ὑγιώτερον κολοκύντας — "more wholesome than colocynth."[5] "Goreu meddyg, the best physician," says the Welsh proverb, "is he of the soul." [Like שׁוֹר, ὀμφαλός and umbilicus, are used in the same sense for 'centre.' Dodona, Delphi, the land of Israel, Jerusalem, &c., are frequently so mentioned]. "The words of men of old," says Ptah-hotep, "and their obedience to the gods, make them a pattern for thee to follow, to drive away infirmities from intelligent men (or spirits)."[6]

9 Honour the Lord with thy substance, and with the firstfruits of all thine increase:

10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

[1] ἔπη χρυσᾶ. 1, 11, 12. [2] Ali b. a. T. 30.. [3] Pers. Com. ad. loc.
[4] Ali b. a. T. 208. [5] Sophron. Syrac. 37, ed. G. [6] Pap. Pr. v. 4.

"*Honour the Lord*," &c.

"Ζεῦ πάνδωρε—δὸς δὲ κυρῆσαι γνώμης,
ὄφρ' ἂν τιμηθέντες ἀμειβώμεσθά σε τιμῇ :"[1]

"Bountiful Heaven, vouchsafe unto us such a mind as, being honoured of Thee, we also may honour Thee in return." [The best of our income belongs of right to Him from whom we freely receive all things; and it is an honour to be allowed to offer it to Him. Alms sanctify our increase, and He blesses it.] On this subject, see 'Masseketh Terumoth,' in Mishna, vol. i., and the Didascalia Apost.[2] (Eth.), where this passage is thus quoted: "Solomon says to the people: Give to the Lord of thy labour in alms, in order that wheat may be heaped up in thy granaries, and that thy wine-press may gurgle up like a spring." "Blessing on our substance," say the Arabs, "comes from the payment of our alms."[3]

"The salt of Mammon [riches] is the alms given out of it."[4] "He who wishes that his riches may last, must plant Adra in them.[5] [אדרא, Adra, is the name of a cedar or of some other choice tree. Here is an allusion to Ps. xciii. 4, and means that the excellency of our goods is to be offered to Him who gives them.] Yet,

"Puras Deus, non plenas adspicit manus:"[6]

For "God gives indeed what He gives, but does not receive when receiving"[7] [since everything is His, and comes from Him to us]. Confucius, speaking of the good deeds of the emperors Woo-wang and Tcheou-kung, says "that the rites of the Kiao and She were those wherewith they served (or did homage to) Shang-Te."[8] [Kiao was a great offering to Heaven, made at the winter solstice, and She was a sacrifice to the earth, offered at the summer solstice. The Chinese term 'sze,' used here in the sense of 'serving' or 'offering to' the gods, answers to ποιεῖν, facere, in their ritual meaning.] And

[1] Cleanthes H. 32 sq. [2] c. xx. [3] Nuthar ellal. 13. [4] Ketubh. B. Fl. [5] Betza, xv. b. Buxtorf Flor. and Lex. l.c. [6] Publ. Syr. [7] Ep. Lod. 254. [8] Chung y. c. xix.

"Confucius himself, though his food was of the plainest, vegetables and broth, yet always poured some of it in sacrifice. Thus did he show his respect for the spirits [of his ancestors]."[1] So did also Nalas, "in whose house the gods were always pleased with the sacrifices due to them."[2]

"O Kundgawo [Ananda], these poor people, after innumerable kalpas, are now in the abode of the gods for having brought to them offerings with a most devoted (or faithful) mind. Therefore, O Kundgawo, it is not right not to be addicted to deeds on the side of religious merit (or happiness)."[3] Nor, according to the Telugu proverb, "to offer them flour carried away by the wind."[4] As the Spaniards say: "El abad de Bamba, lo que no puede comer, da lo por su alma:"[5] "The Abbot of Bamba, who gives for his soul only what he cannot eat." "Let every wise and genial man, in whatever country he settles, worship the gods thereof, and they in return will worship and respect him. Let him offer them gifts. Then will the gods fondle him as a mother her only son; and he who is thus favoured by them, always sees good things."[6]

So says the Buddhist; but the Rabbis, better: "If thou rememberest thy Creator in the days of thy prosperity, thou shalt find Him in the days of thy adversity."[7] And Hesiod, after denouncing the crimes that bring upon men the wrath of Jove, says: "But thou, make offerings to the immortals after thy power, chaste and pure, and spare no cost for them. But pour out to them drink-offerings when going to bed and also when rising from it, in order that they may foster a heart and mind favourable to thee."[8] "As a man's food is," says the Buddhist, "so let his offering be to his divinity. If he brings to it only a plain cake of rice [he says:] 'mā me bhagam,' &c., let not my good fortune be injured thereby."[9]

[1] Shang-Lun, c. x. 8. [2] Nalopakhy. vi. 9. [3] Dsang-Lun, c. v. fol. 101. [4] Tel. pr. 766. [5] Span. pr. [6] Mahaparanibbh. fol. ñi. [7] Ep. Lod. 294. [8] *i. κ. ἡ.* 334. [9] Kundaka jat. 109 (p. 423).

11 My son, despise not the chastening of the Lord;
neither be weary of his correction:

12 For whom the Lord loveth he correcteth; even
as a father the son *in whom* he delighteth.

מוּסָר, 'instruction,' always implying 'chastening.' Κολάσεις ἰατρεῖαι, 'chastenings are medicines,' says Aristotle.[1]

"*My son*," &c. "It is no small thing," say the Rabbis, "that a man should be tried; for in the trial he will either be valued or despised [thought lightly of.]"[2] For "misfortunes sent by Heaven," say the Japanese, "must blossom [do good and bear fruit); but it is difficult to escape from those we bring upon ourselves."[3] "Take heed then," says the Buddhist; "as cotton is light, so in this world is the inconstant, fickle man; so also is he who minds the teaching of neither spiritual teacher nor parents, and is thus careless of the chastening or teaching of Buddha."[4]

"Every one," says Rabbi Huna, "whom the most Holy and Blessed One loves, He purifies by chastening."[5] "God proves, but not all men; only the righteous (or pious)."[6] "Qui aime bien, châtie bien."[7] "The Lord of mercies does not hurt against the souls of men, at the first [He is long-suffering]," says R. Eccah.[8] "He does not burden a soul above its strength," say the Arabs.[9] "He does not act with violence."[10] "But temporal chastenings are like a lighted torch in a man's hand, whereby to see his state [or good] towards his Creator."[11] "For the beginning of the righteous is in chastenings, and their end is in prosperity [peace]; but the beginning of the wicked is happiness, and their end is chastisement."[12]

Truly, then, "y groes waethaf: the worst cross is to be without one," say the Welsh;[13] and the Italians: "E cosa grave

[1] Eth. 1104b, 16. [2] Ep. Lod. 1278. [3] Do-ji-kiyo. [4] Lokan. 144. [5] Berach. 5, M. S. [6] Bava M. B. Fl. [7] French pr. [8] Dukes, R. Bl. 56. [9] Meid. Ar. pr. [10] Midr. Tanchum. in Dukes, R. Bl. 59. [11] Baal Aked. B. Bl. [12] Sanhedr. B. Fl. [13] Welsh pr.

non aver croce."[1] "No man," say the Rabbis, "is more to be pitied than he to whom no misfortune happens in his life."[2] For "a portion of misfortune is profitable," say the Georgians.[3] "Cold is often beneficial, and the pious (or righteous) endure adversity (or trouble); as lotuses close their petals as soon as the cold rays of the moon fall on them."[4] "The harsh [unfeeling] thoughts (or disposition) of a low man in prosperity are softened by adversity; for it often happens that what is hard in cold water, becomes soft when boiled."[5] "Without trial the real merit (or 'stuff,' tatwam) of a man is not accurately known (or brought out) to advantage; as the brilliancy of the fastenings of one's armour is not wrought without much rubbing."[6]

"A chi Dio vuol bene, manda delle pene,"[7] say the Italians. "Calamities," say the Chinese, "come from high Heaven; but one must inquire of one's heart if it is not ashamed [of deserving them]."[8] "Prayer, O Kunti, troubles, joys, ever succeed one another here below; take care that the chastening [example or reproof] sent thee be not repeated to thee."[9] "Wise men," said Arjuna, "know that everything depends on chastening; Swarga and this world also are attainable only through chastening [lit. lie in chastening, or punishment]."[10] "The best men," says El Nawabig, "are tried by great adversities; as if mourning [adversity and lamentation] were the sister [or nurse] of excellence."[11] For "he must be wicked, he on whom the hour [time] smiles."[12]

But "the reward of affliction is silence," say the Rabbis[13] [and elsewhere "patience;" from the feeling that affliction is deserved and beneficial]. "For patience is the key of joy," say the Osmanlis;[14] "and with patience, verjuice becomes sweet."[15] "For he who submits himself to God, is raised

[1] Ital. pr. [2] Ep. Lodov. 1295. [3] Georg. pr. [4] Drishtanta shat. 15. [5] Id. ibid. 29. [6] Id. ibid. 43. [7] Ital. pr. [8] Ming Sin P. K. and Prov. Chin. ed. P. 5. [9] Bahudorsh. p. 5. [10] Maha Bh. Shanti P. 466. [11] El Nawab. 139. [12] Ep. Lod. 1743. [13] Berach B. Fl. id. 62. a. in Lexic. s. voce. [14] Osm. pr. [15] Ibid.

by Him,"[1] says Mahomet. "And he who does it from love for God, is greater than he who does it from fear."[2] "For God," says Demophilus, "afflicts, not from anger, but because He is disregarded; for wrath is a stranger to God. Wrath belongs only to inconsiderate men; but in God there is nothing inconsiderate [ἀβούλητον]."[3]

"Do not fight God [μὴ θεομάχει]," says Menander, "neither bring other storms [troubles] on the matter in hand; but bear what is thy lot to bear."[4] And "it behoves the [εὐγενής] well-born (or noble) man to bear readily [γνησίως] the afflictions of his lot, when not the result of his own conduct."[5] "Wise men," replied Dimnah when in prison, "have said: Do not feel impatient of chastisement, if it but keeps thee back from further sin; for it is better for thee to be punished in this world, than hereafter in the fire of hell."[6] "Yea," says Ali, "impatience in adversity is the finishing [completion, perfection] of trouble [or misery]."[7] Thus explained in the Arab Commentary: "Patience in adversity lures one to a reward; but impatience in adversity brings on punishment. Yet what greater misery can there be, than to lose one's everlasting reward, and receive a punishment that is to last for ever?" And the Persian Commentary: "Every man whom affliction or calamity befalls, who while in that trouble bemoans it, or gives way to anxiety, and who does not make patience and trust in God his stock and the ornament of his daily life, remains an outcast from everlasting bliss, and falls a prey to never-ending punishment. And what misery can be greater than such a state?" "In trouble, do not lament; for to lament only makes thy heart sorer; and no pain or sorrow can be greater than this—to be kept aloof from God's reward."[8]

"It is best for thee, Hiero, to bear lightly the yoke put upon thy neck; it turns out to be but a slippery way to kick

[1] Muham. 59. [2] Sotah 31, M. S. [3] Demophil. sent. Pythag. ed. G.
[4] εὐνουχ. β'. [5] Id. ἡνιοχ. ά. [6] Calilah u Dimnah. p. 143.
[7] Ali b. a. T. 12. [8] Arab. and Pers. Com. ad l.

against the pricks."[1] And learn "that pride (or haughtiness) is corrected by sorrow (or trouble)."[2] "Yet," says Ani, the old Egyptian scribe, "lose not heart; it is thy God who gives thee life [or existence]."[3]

"*as a father the son*," &c. "O Indra, bring us [strength or] wisdom, as a father to his sons. O thou, often invoked, teach us in that path; let us [while on earth] proceed towards that light."[4] "Cast us not away, for thou art our refuge, our help, and our kinsman."[5] "O Heaven, be thou our fostering friend; for thou art akin to us."[6] "Thou who spreadest thyself like a covering to protect us."[7] "Thou reignest over all."[8] "Faith in thee, O thou rich in blessings, exalts us to heaven."[9] "O ye gods, you are indeed our kinsmen. Alone, among you all, I have committed many sins (or incurred great guilt); do not correct me like a father his wayward son; seize me not as a fowler seizes a bird."[10]

"O bee, bird of the air," said Lemminkäinen's mother, "fly for the third time to the highest heaven, for there is plenty of honey; plenty of sweetness, in abundance [lit. to the measure of thought or wish], which the Creator uses, on which the holy God breathes, and with which He anoints [soothes] His children when they are in trouble through some evil power."[11]

"Madhu Diaur astu na: Pita!"[12] "Let Dius, Dies-piter, Ζεῦς *πατήρ*, Heaven-Father, be sweetness to us."

"Adspice hoc sublime candens,
Quem invocant omnes Iovem."[13]

"— σὲ γὰρ πάντεσσι θέμις θνητοῖσι προσαυδᾷν,
ἐκ σοῦ γὰρ γένος ἐσμέν."

"For all of us mortals have right to address Thee, since we [as taught by S. Paul] are thy offspring."[14] "For mortals," says Xenophanes,[15] "believe that gods have produced them; and

[1] Pindar, Pyth. ii. 171. [2] Thar gyan, fol. 8. [3] Ani, xxvi. p. 169. [4] Sama V. i, 3, 1, 7. [5] Ibid. 8. [6] Ibid. i. 2, 2, 8. [7] Ibid. i. 2, 2, 4, 8. [8] Ibid. i. 5, 2, 2, 10. [9] Ibid. i. 2, 3, 4, 7, 8. [10] Rig V. ii. skta. xxix. 4, 5. [11] Kalevala, xv. 473 sq. [12] Rig V. i. 6. [13] Ennius in Cicero, de N. D. ii. [14] Cleanthes, Hymn in Jov. 4; Acts xvii. 26. [15] Xen. Coloph. 5, ed. G.

that they [the mortals] wear their [the gods'] covering, that they have their voice, and also the same body as they."

"Heaven is my father," says the Brahman, "my progenitor, and the Earth is my mother."[1] "From our origin, from our ancient father, we speak." "We are thine, of thy nature."[2] "I mind [dwell upon, consider] the eternal kindred [or sisterhood] with Thee [O Heaven] our great father and progenitor."[3] "I propitiate by my invocations the beneficent [not oppressing] mind of the father, and innate life [vigour, strength] of the mother:" ["Heaven is your father, and the earth is your mother," says Sāyana in his Commentary; but in the Nirukta the sky [or expanse, antariksha] is said to be the mother.[4] Compare this with the Egyptian heaven, which is feminine, and 'mother;' and the remarkable ceiling at Gournou, where the sun, as 'Cheper,' is coming out of his mother's [Heaven] womb; and this, too, with the same idea [garbhe mātu] in the Sama Veda,[5] and this again with Ps. cx. 3.] "Impenetrable, impenetrable [yuen] Heaven is rightly said to be our father and mother."[6]

"Μητέρα τ' ἀθανάτων, Ἄττιν [Aditi?] καὶ Μῆνα κικλήσκω,
Οὐρανίην τε θεάν."[7]

Woo-Kheu-yin, in his Commentary on Wen-chang-tan, says: "He who wishes to understand clearly the [li] source or rule of happiness and of misfortune, must first see clearly the true and the false of each. To accumulate virtue is true happiness; but to amass evil is real misfortune. For poverty or wealth, honour or contempt, sickness or long life and tranquillity, are not in themselves either happiness or misfortune. But this is happiness or misfortune, to consider the way one spends life. Is it for the spread of virtue? then happiness follows. Is it, however, for the spread of evil?

[1] Rig V. ii. skta. c. lxiv. 33. [2] Id. ibid. i. skta. lxxxvii. 5; id. skta. lvii. 5. [3] Id. iii. skta. liv. [4] Id. ii. skta. clix. 2, 3, and skta. clxxxv. 11. [5] Sama V. Hymn ii. 6, 7, 2. [6] She King, bk. iv. ode 4. [7] Orph. Hymn. i. 40.

then of course misery is the result. If wealth is spent to the honour of Heaven and of men all round, it is happiness; if for evil to others, then it is misfortune. If in poverty we fret against Heaven and covet other men's riches, it is misfortune; but if poverty leads us to refrain from idleness, wickedness or sloth, then poverty is happiness indeed."

"Holy and worthy men can only wish for true happiness, and seek that only. And this is their way. If they find themselves in difficulty, sickness or misery, or if they enjoy rest, wealth and cheerfulness, they dare not say, 'It comes by chance (or of necessity),' but they hearken to the order [ming] from Heaven; if times accord with their wishes, they say, 'Heaven comforts and encourages me;' but if times are contrary, they say, 'Heaven warns and corrects me.' It all tends one way—obedience to Heaven. Therefore it is said, that as regards those who love Heaven, whether it accord with their wishes or oppose them, it all contributes to their happiness. But as regards the bad, their prosperity does not lead them to good, nor does adversity reform them from their evil course. So that nothing tends to happiness for them."[1]

"For the love of Mida [Amida, Buddha] is like that of a parent for his children; but men act like undutiful children towards him [or them, gods]."[2] "It is a sin," says Tai-shang [in Kang-ing-pien], "to depreciate or neglect Heaven's people," so-called, says the Commentary, "because all we who teem with life are like new-born babes [children] to Shang-Te, therefore are we, and the rest, called 'Heaven's people.' Therefore to depreciate or neglect Heaven's people, is to depreciate or neglect Shang-Te himself."[3] Chin-keuen says: "[Këen] Heaven is the great father, and [Kuan] the Earth is the great mother. They envelop all in one great membrane; they pervade everything, and give to everything its own property; they give form to everything, and, bestowing

[1] Shin sin luh, iv. p. 23. [2] Kiu O do wa, vol. i. 3, p. 6. [3] Shin sin luh, i. p. 105.

reason on man, make him man. What a father and what a mother!"[1]

"I," says Bhagavan, "am father, mother, protector and ancestor of this world—the way, purveyor, lord and witness."[2] "O Arjuna, I am the Spirit dwelling in all beings; I am the beginning, the middle and the end; I am imperishable Time."[3] [Compare 'Zervana akarana,' illimited, endless Time, and 'self-created firmament,' mentioned in Moses of Choren and Elisæus, and in the Avesta.][4] "Heaven," says the She King, "brought all things into existence; everything has its rule (or pattern) to follow."[5] "So, then, man is the heart of Heaven and Earth, from the virtue of them both; but from an agreement [or union] of Yin and Yang [female and male principles in nature] for his body."[6] "I was born of father and mother," said Ky Yew's son, "but Heaven gave me life."[7]

Tseu-tsze says in the Chung-yung[8] [and is quoted in Siao-hio][9] that Heaven's decree is called "nature," to which the Japanese Commentary adds: "However endless be the generations of man, yet it is certain that he is a being endowed with a nature the origin of which is from Heaven." "Then the Lord [prabhu] made another body from dust-matter, endued with a soul; then man came into existence; and out of dust-matter. And the Lord having created man, created also a light [thin] expanse; and it became light at the end of night and at the opening of day."[10] "Thou," said Brahma to Vishnu, "art the father and mother of all worlds; thou art also their teacher."[11] But "men," says Indra, "call me father."[12]

13 Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding.

[1] Wen chang hiao-king, c. i. [2] Maha Bh. Bhishma P. xxxiv. 1137. [3] Id. ibid. 1224, 1237. [4] Vendid. xix. 44, &c. [5] She King, vol. iii. bk. iii. ode 4. [6] Li ki, Li lin, viii. [7] She King, v. 3. [8] ch. i. [9] ch. i. [10] Markand Pur. xlviii. 11, 12. [11] Brahma Vaiv. Pur. sl. 41. [12] Rig V. Mand. x. skta. 48, 1.

Marg. reading, Heb. 'the man that draweth out understanding.'

"*Happy*," &c. "'Ω μάκαρ—Oh, blessed and happy is he," says Theognis, "to whom the gods have granted the best opinion [judgment]; for it can achieve everything. Man has nothing in him better than that; and nothing worse than a want of it."[1] "Understanding is the richest wealth," says Ali; and the Arabic commentary thereon: "Understanding ['aql] is the greatest riches; for with it a man reaches his intention [gains his object]." "And the Persian adds: "Every one who has intellect [understanding or wisdom, 'khird'] is more powerful than one possessed of wealth; for this reason, that wealth, when spent, disappears; but understanding is strengthened by being used."[2] "O thou who seekest greatness through riches, seek rather greatness of intellect; for there is nothing more powerful."[3]

"Where there is true wisdom, what need is there of riches?"[4] "For a small particle of knowledge is [often] better than much labour."[5] "What is the use of wealth if you have real wisdom? Or what are riches compared with wisdom that cannot be gainsaid?"[6] "Gwell pwyll—wits are better than gold;" "and better is sense than riches,"[7] say the Welsh. "For those," says Manu, "who are not given to wealth and to the lusts of the flesh, the knowledge of religion and of virtue is set before them. And for those who wish to become acquainted with virtue, the revealed Vedas [sruti] are the highest authority."[8] "The [good and wise] educated man [kiün-tsze, 'gentleman,' in the Chinese acceptation of the term]," says Confucius, "cherishes virtue; the [small, mean, little] inferior man cherishes this earth. The wise man cherishes one constant rule; the vulgar man looks to gifts."[9] Yet "the long and round gem [the sceptre and diadem] are not so valuable as an inch of shadow on the sun-dial spent in pursuit of wisdom."[10] "Everything in

[1] Theogn. 1125, 1875. [2] 84th maxim, and Comm. ad l. [3] Id. ibid. [4] Shadratna. 6. [5] Nuthar ellal. 126. [6] Nitishat. 18. [7] Welsh pr. [8] Manu S. ii. 1. [9] Shang-L. iv. 11. [10] Gun den sen dzi mon. 233—240.

plenty is thought less of [despised] except understanding, which, the more it abounds, the more it is prized."[1]

> "Rara juvant; primis sic major gratia pomis;
> Hybernæ pretium sic meruere rosæ."[2]

"Since understanding [buddhi] is strength to him that has it, what, then, is the strength of him who is void of understanding?" "A lion maddened with rage was killed in his own jungle by a rabbit," said Vishnu Sarma to King Amarashakti.[3] [Happy, then, is he, who יָפִיק obtains understanding, either by drawing it from God, the fountain-head, or from his own experience. Comp. ch. viii. 35, xii. 2, xviii. 22, &c.] "What is happiness?" however, asks the Brahman. "To be free from all attachment."[4] "And what is the greatest good?" asks the Buddhist. "To take no pleasure in tumult (or clamour)."[5] "Sapientis animus nunquam est in vitio, nunquam turgescit, nunquam tumet: nunquam sapiens irascitur."[6] "Understand through wisdom, and be wise in understanding, to know every opportunity of doing the Lord's work."[7] Thseng-tsze quotes from the Khang-kao [a portion of the Shoo-king] to show that king Wan caused his brilliant understanding or virtue to shine, as also did Yao."[8]

"The culture of a man is better than his gold;" "it is a good inheritance." "The culture [training] of his soul is better than that of the school;" "it adorns the riches of the rich, and hides the poverty of the poor." "Culture is wealth, and the proper use of it is perfection," say the Arabs.[9]

We read in the Maha Bharata[10] the following story told by Bhima to Yudhishtira, in answer to his saying "that the Vedas praise virtue [dharmam], wealth and love." "A certain Brahman greedy of wealth worshipped the gods for the sake of getting it, and addressed a Naga, Kundadara, who, speaking

[1] Rabb. saying, in Ep. Lod. 1136. [2] Mart. Epig. li. [3] Pancha T. pref. 245. [4] Ratnam. 31. [5] Phreng wa, 32. [6] Cicero, Tusc. iii. 9. [7] Mishle Asaph, v. [8] Ta-hio, c. i. [9] Meid. Ar. pr. [10] Shanti P. 9756 sq.

of him to Manibhadra, said: O giver of wealth, I do not ask for riches in behalf of this Brahman; I crave quite another fruit of his worship. I do not ask for a land full of gems, or for a large heap of them, as fruit of his worship, but that he may be virtuous; that his intellect may delight in virtue and maintain it; and that he may excel in it. Such is the result [or fruit] of his worship which I crave for him." As regards that saying of the Vedas quoted by Yudhishtira, Manu seems to allude to it when he says:[1] "Virtue and wealth are said to be best (or supreme good); so also love [desire] and virtue; and wealth alone is also said to be best. But it has been finally settled that these three are best for man."

14 For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

סַחְרָהּ, 'the 'occupying' thereof until the Master come.' S. Luke xix. 13; and תְּבוּאָתָהּ, 'the gain or income from it:' "Well done, thou good and faithful servant," &c.

"The law of virtue and wisdom surpasses infinitely every kind of knowledge and of understanding."[2] "The search after a good education is better than the search after gold."[3] "A man carries no better burden [byrthi] or provision by the way than much wisdom [or mother-sense, manvit]; it is thought better than riches, and is withal the refuge of the indigent."[4] "Remember," say the Japanese, "that precious things are not enduring. Therefore make wisdom thy treasure."[5] "It is like merchants who, having gone to Jambudwip [Ceylon], in the southern sea, to fetch great and precious gems, on their return home, grow faint on passing through a wide desert, yet feel refreshed after hearing the sublime lore of Buddha; and who, having thus experienced trouble, have thereby acquired wisdom."[6] "He who lives wisely in the world, with faith and

[1] Sanhita, ii. 224. [2] Hjam-dp. fol. vii. [3] Ebu Medin, 139.
[4] Hávamál, x. [5] Ku-kai, Jits go kiyo. [6] Thar gyan, fol. 5.

sound learning [or true science], has the chief jewel. Every [thing] other jewel is inferior to it."[1]

15 She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her.

'More precious than pearls or red corals,' מִפְּנִינִים. LXX. *τιμ. λίθων πολυτελῶν*, 'than precious stones'—probably red; and so, rubies.

"The philosopher," say the Chinese, "does not reckon jade and gold as precious; but rather sincerity and faith."[2] "What is the most precious thing in the world? The Spirit of Wisdom answered: Wisdom is the best of all the wealth on earth."[3] "Even when bereft of worldly goods, I [says Hjam-dpal, the personification of wisdom] am the mind of certain, undoubted, three-fold wealth."[4] "These five," said Chānakya, "are an imperishable treasure: the study of an art, diligence, learning, friendship, and wisdom that cannot be taken away."[5] "Knowledge and wealth are not both alike, for thieves cannot take away knowledge, which is a friend here below, and will be happiness hereafter."[6] "Knowledge (or learning) is a treasure; it is wealth that cannot perish or be destroyed;" "a treasure that wanes not."[7]

"Four things," say the Rabbis, "are priceless: wisdom, good health, liberality, and strength [or power, as *ἀρετή*]"[8] "Remember," says Pythagoras of Samos, "that whereas most men agree that good sense [*φρόνησις*] is the greatest good, but few of them strive to get it."[9] "Knowledge is the precious stone that preserves him who resorts to it; it enables him to walk securely in adversity."[10] In the 30th ch. of the Dsang-Lun, we read of Dschimpa-chempo's wanderings in search of the

[1] Vasubandhu, 11. [2] Li ki, c. xxix. [3] Mainyo i kh. xlvii. 1—5.
[4] Hjam-dp. fol. ix. [5] Chānak. 39. [6] Lokaniti, 4. [7] Av. Kalvi Or. 19, 20.
[8] Ep. Lod. 355. [9] Pythag. Sam. iv. 7.
[10] Borhan-ed-din, v. 76.

chintamani; and that when on his return he found that both his father and mother had wept themselves blind, in sorrow for his absence, he rubbed with the chintamani [a fabulous gem, emblem of wisdom, &c.] the eyes of both of them, who then saw clearly. "This precious gem," said Dandschila's wife, "gives light at night, like daylight [and makes one succeed in everything]."[1] "Whosoever," says Nizami, "has the gem of wisdom, is able to succeed in everything he does."[2]

"A wise man knows the [extent] value of [knowledge] wisdom. The man of understanding knows that. But how can an ignorant man feel respect for knowledge?"[3] "Envy the good of wisdom, rather than that of riches," said the Athenian Agathon.[4] "The wise carries his wealth with him; for there is nothing more precious (or honourable) than wisdom."[5] "There is not in this earth a thing equal to instruction," said Sbauf to Papi.[6] "Common sense [mieli] is better than money; and prudent management is better than labour," say the Finns.[7] "Tsze-kung, when saying that a man who has a precious gem (or jewel) keeps it safe until he can get a good price for it and sell it—Confucius replied: I will sell my jewel, I will; but not until I get a price for it."[8]

"Hear my true saying," said Vishnu Sarma to king Amarashakti: "I do not make a trade of wisdom [not a saleable article]. I do not sell it—no, not for a thousand grants (or presents) from thee."[9] However, one of the six things that give happiness in this world is, "wisdom that brings wealth with it."[10] "But there is not a ruby in every rock, nor yet a pearl in the head of every elephant, nor yet a sandal-tree in every forest. So also are good men not found everywhere. But the vulgar know not the value of wisdom."[11] "What is the value of a thing? That it suits us," say the Chinese, in the fable of the cock and the pearl.[12]

[1] Dsang-Lun, c. xli. fol. 225. [2] Nizami, ed. 1774. [3] Kudat ku bil. xii. 9, 11. [4] 5, ed. G. [5] *Γνωμ. μονοστ.* [6] Papyr. Sall. ii. 4, 6. [7] Finn. prov. [8] Shang-Lun, ix. 12. [9] Pancha T. pref. 5. [10] Hitop. i. 19. [11] Chānak. 55. [12] Mun Moy. p. 3.

Yet, "What is wealth? Wisdom."[1] And wisdom teaches us to choose the best; unlike that foolish couple who preferred to see their house rifled of all it contained, than lose a 'mochi' [rice-cake, worth one farthing]. "I call those men foolish," says the Japanese Dr. Desima, "who lose their precious life for the sake of frivolous or degrading pleasures."[2] "But how good is knowledge to him who has it! for knowledge is dear [valuable], and cannot be bought with money."[3] "Knowledge is a pearl without price; ignorance is misery without remedy, that yields nought but anguish of soul; while knowledge gives nought but happiness in life."[4]

16 Length of days *is* in her right hand; *and* in her left hand riches and honour.

"*Length of days*," &c. "He who has wisdom (or knowledge) shall go on spending yugas [centuries] of life; his [health] life shall not perish in the final dissolution; but when he departs this life, he shall be united with the Great Spirit."[5] "Virtue produces eternal happiness and temporal good. What greater source of happiness, then, can there be for a man than virtue?"[6] Confucius, speaking of the emperor Shun, said: "In virtue, he was a holy man; in wealth, he possessed all there is within the four seas."[7] He also says the same of the emperor Woo-wang.[8] "Tao," says Lao-tsze, "is heaven; Tao is long life."[9] "Wherefore, O my son, thy receiving the wise words of thy father Ptah-hotep is for the life of thy house (or family)."[10]

"Give me, O Ahurā Mazdao," said Zarathustra, "health and strength according to thy good pleasure; and that I may attain to purity [or true virtue], give me this, O Armaiti [O Wisdom], wealth, blessing, and the life of Vohu-mano [a happy

[1] Bhartrih. suppl. 10, and Panchar. 4. [2] Atsme Gusa. vol. ii. pref. [3] A. Ubeid, 123. [4] Persian dist. on Ali's 31st maxim. [5] Vemana, iii. 4. [6] Cural, iv. 31. [7] Chung y. c. xvii. [8] Id. ibid. c. xviii. [9] Tao-te-K. c. xvi. [10] Pap. Pr. xii. l. 11, 12.

life on earth, if Vohu-mano is taken as a proper noun; if not, "a life of good, common sense, or right judgment"].[1] "The gold of Buddha's lore perishes not. He has riches, true riches and more perfect than all others; and he enables him who has it to enjoy a most holy walk [conduct] above all others."[2] "Virtue and wealth follow in the train of but few men; happy, indeed, is he who has them both."[3]

"Yet the wealth of knowledge [wisdom] and riches is wealth indeed; men who have them both bow their heads humbly, like the poor who stand before them."[4] "Mazzal [the star of good or evil fortune]," say the Rabbis, "gives wealth when it gives wisdom."[5] "For the honour of knowledge is its greatest dignity (or reward)."[6] Choo-hi quotes the Chronicles of Thsoo, "in which kingdom nothing is reckoned as riches, but good alone is valued as such."[7] "Of all things, wisdom is said to be the best; because it cannot be taken away, because it is without price, and because it cannot perish."[8] "But the loftiness of a man's disposition comes from his faith;" "and the strength of his heart comes from his religion."[9]

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

"*Her ways*," &c. "The pleasure (or joy) of virtue is the greatest of all."[10] "When the natural disposition is tranquil, then the affections of the heart are at rest; but if the heart is unsettled, the soul will weary itself."[11] "For where there is no peace, there is nothing at all."[12] "Great is peace, for even the dead cannot do without it."[13] "And it is the seal on all blessings."[14] Gautama, however, said to Rahula his son, "There is no resting-place in this world, beset (or hindered) as it is by sin; the fool alone thinks he finds rest in his own opinion."[15]

[1] Yaçna, xlii. 1. [2] Altan Gerel. c. ii. fol. 31, 32. [3] Theogn. 913. [4] Niti neri vil. 16. [5] Shabbat in Khar. Pen. xii. 27. [6] Meid. Ar. pr. [7] Ta-hio Com. c. x. [8] Hitopad. pref. 4. [9] Nuthar ellal. 171 and 201. [10] Dhammap. Tanhav. 21. [11] Gun den s. dzi mon. 385. [12] B. Fl. [13] Midrash. id. [14] Id. ibid. [15] Rahula thut. 10.

"Still, great is peace," say the Rabbis; "no vessel holds so much blessing as peace."[1] "When the Most High wished to bless Israel, He did not find a vessel to hold more blessings than peace."[2] "Great is peace! It is in the earth like leaven in the dough."[3] "Great is peace! God has created nothing more beautiful than peace."[4] "Great is peace! For the name by which the Most High is called is—Peace."[5] "What is also the pleasantest thing? To keep the law [of Buddha] without fault."[6] "For joy and sorrow [remorse and misery] are joined to well-doing and to evil-doing;"[7] [that is, joy is joined to well-doing and sorrow to evil-doing.]

18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

'And those who lay hold on her, מְאֻשָּׁר, are made happy [thereby].' Chald. 'those who occupy themselves with her,' &c.

"*She is a tree of life*," &c. Form avails not, neither does one's family [or position]; neither is wisdom or assiduous worship of any great use; but the good deeds formerly gathered by a man through devotion, alone bring forth fruit in time like a tree."[8] "Supreme knowledge [or wisdom, 'pragna paramita,' 'shes-rab,' 'belke bilik,' &c.] procures happiness in this world, and in births to come while crossing over to the other side [p'ha-rol-tu]."[9] "He who wishes to become a heavenly genius [t'hëen sëen], that is, to strip himself of his human dwelling [nature] and have life on high and not die, must perform 1300 good actions," says Tai-shang [in Kang-ing-pien]; "but in order to become a genius of the earth, 300 good deeds will suffice. Deep [sincere and earnest] and bright well-doing, is the root of all order, equity and right."[10]

The Rabbis, however, say more to the purpose: "The wise

[1] Midrash Siphre. [2] Midrash Rab. in Numb. [3] Derek Er. M. S.
[4] Midrash Rab. in Numb. [5] Derek Er. M. S. [6] Phreng wa, 6.
[7] El Nawab. 72. [8] Nitishat. 94. [9] Legs par b. p. 12.
[10] Shin sin luh, i. p. 99.

and prudent among the people will delight in the Lord; for wisdom shall keep them in life[1] [cause them to live]." On the other hand, says the Buddhist, "What ought a wise man to learn? Thoroughly to kill [cut off] the cause [or revolutions] of his transmigration."[2] "Thy father, O Ashi Vanhuhi ['blessing' personified] is Ahura Mazda, who is the greatest and best of the Yazatas [gods]; and thy mother is Çpenta Armaiti [Holy Wisdom]; and thy sister is the Law [Mazdayasnian]."[3] "Thieves and robbers plunder treasure of here below; but the treasure of eternal life cannot be taken away."[4] "A man's life," says Confucius, "depends on his integrity."[5] "People are more dependent on charity [jin, love of mankind] than on fire and water; I have seen men go through fire and water and die of it; but I never saw one practise charity and die of it. No, never!"[6]

"Of the riches one may call 'one's own' [as distinct from objective good] are humanity and honesty, to bestow and do good unto all men, out of an even fortune [competency]."[7] "Hold fast virtue," says Confucius; "do not yield in anything opposed to it—no, not even to your teacher."[8] "Taking fuel for an example," say the Japanese, "receive happiness. So peace and quiet follow, and lasting peace." The Chinese original reads: "Point to [virtue] as fuel to fire [of life], and cultivate happiness [from it]."[9]

[An emblem of "the tree of life" might perhaps be found in the 'byang-chhub shing,'[10] the 'tree of perfection or wisdom,' name given to the sacred 'Ficus Indica' or banyan-tree, that seems to live for ever, by throwing out fresh shoots and roots into the ground from time to time. But it was not known to the sacred writers.]

"When the Bhodhisatwa came to a certain place where the

[1] Mishle Asaph, v. 6. [2] Phreng wa, 4. [3] Ashi Yasht, 16.
[4] Mong. mor. sayings. [5] Shang-Lun, vi. 17. [6] Hea-Lun, xv. 34.
[7] Thar gyan, fol. 9. [8] Hea-Lun, xv. 35. [9] Gun den s. dzi mon, and Chin. Tsian d. wen.
[10] Rgya-tcher r. p. c. xix.

king came to meet him with offerings, he took his tooth-pick and stuck it into the ground. It then grew at once into a marvellous tree 500 miles in extent. When the wind stirred the fragrant branches and leaves thereof, it spread heart-stirring words of the law. The flowers of it were the size of a wheel, and the fruit filled five hampers," &c.[1] "Kundgawo [Ananda] had a dream in which Buddha was compared to a tree overshadowing the earth, with flowers and fruit, &c. But it was suddenly cast down by a storm, indicating Buddha's departure from sorrow and death."[2]

But we read in the Bundehesh of a very different "tree of life." "When Gaya Maretan [Kayomers, the first man] died, he left seed behind him. This seed, under the influence of light and of the sun, and partly under the care of Neriosengh [one of the Yazatas], and partly under that of Spendanmat [Çpenta Armaiti, Wisdom], grew into a stalk of 'riwas' [rheum ribes] with fifteen branches and fifteen leaves, which being tended by Mashya and Mashyana, grew into beings, joined together in the middle, with the hands in one another's ears, &c., without any distinction of sex, or without sign that the soul of Ahura Mazda was in them. Then spake Ahura Mazda: Which is first in them, the soul or the body? The soul is first, and the body next; the soul is in the body to make it act. From that day they grew upwards and distinct, and from them sprang ten kinds of men."[3]

[The rendering of this 18th verse by the LXX. would suggest that they took 'tree' in the sense of 'staff,' on which to lean for safety. Compare also the title 'ayushmān' or 'chhél-dan,' 'possessed of life,' given to celebrated Buddhists;[4] and the Tatar and Japanese cosmogonies.]

19 The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

[1] Dsang-Lun, c. xiii. fol. 49. [2] Ibid. c. xxii. fol. 94. [3] Bundehesh, p. 33, c. xv. [4] Rgya-tcher, i.

יְהוָה, "The Lord which is, and which was, and which is to come, the Almighty" (Rev. i. 8), the One Eternal. בְּחָכְמָה, 'in wisdom' (Ps. civ. 24; Exod. xxxi. 3, xxxv. 26, 31, &c.); 'by wisdom,' here and at Eccles. i. 13, vii. 23, where it has the article בַּחָכְמָה, with a different meaning in Hebrew, not easily rendered in English. The LXX. read here and elsewhere in this book *τῇ σοφίᾳ*, with the article that savours of Alexandrian philosophy, and of the Gnostic personification of wisdom. Thus, even in ch. viii. 12, where, as in similar constructions, the article is best omitted, in Hebrew and in Greek, אֲנִי בִינָה לִי אֲנִי חָכְמָה, ch. viii. 12, 14, *ἐγὼ φῶς*, S. John xii. 46, the LXX. have *ἐγὼ ἡ σοφία*. Didymus Alexandrinus, albeit he applies this verse to the Holy Ghost, yet seems elsewhere to understand it of God the Son.[1] יָסַד, 'founded,' i.e. created, "that it should not be moved," Ps. civ. 5; and it cannot be moved, though 'it moves' at His will. כּוֹנֵן, 'establishing,' i.e. spread the heavens, and orders the *κόσμος*, order, thereof in wonderful harmony.

"Ex nihilo nihil fit." *οὐδὲν ἐκ δενὸς γένοιτο*[2]—*εἴπερ μὴ ἐνδέχεσθαι γενέσθαι μηδὲν ἐκ μηδενός*[3]—*ἐκ τοῦ γὰρ μὴ ἐόντος ἀμήχανόν ἐστι γενέσθαι*,[4] &c. Nothing can come of itself out of nothing; of course not. But as there never was a time at which "He that filleth all in all" did not exist, "through faith we understand that the worlds were framed by the word of God"—"for He spake and it was done; He commanded and it stood fast" (Ps. xxxiii. 9); "so that things which are seen were not made of things which do appear."[5] With the Church in heaven (Rev. iv. 10, 11), therefore, and with the Church on earth, we say: "Worthy art Thou, O Lord, that we should praise Thee without ceasing for Thy great goodness; for Thou art He who created the heavens and that which is in them; the earth also and all that is in it. In Thy wisdom hast Thou created all things."[6]

And so also did the best men of old think and say in their own way, dark as it was; in which they "felt after Him, if haply they might find Him,"[7] with no better light than their

[1] In Prov. iii. 20; Did. Al. de Trin. p. 467, ed. M. [2] Alcæi fr. 22, ed. G. [3] Aristotle, De Melis. c. i. [4] Empedocl. lib. i., Phys. v. 102, ed. M. [5] Heb. xi. 3. [6] Lit. S. Cyrill. Copt. p. 174, Rom. ed. [7] Acts xvii. 27.

own common sense. So that "fools alone say, There is no God" (Ps. liii. 1). "Quis," asks Cicero,[1] "est tam vecors, qui cum suspexerit in cœlum, deos esse non sentiat?" "Nam omnibus innatum est, et quasi insculptum, esse deos."[2]

"Indra is from everlasting, endures for ever;"[3] "Ruler and king alike of heaven and earth."[4] "Thou, O Indra, firm in thy mind, dwellest [abidest] beyond the ethereal abode [sky, heaven] of this world. Thou hast made the earth for our support [or preservation]. Thou [art gone] reachest round unto the uttermost sky [beyond the heavens] and the earth."[5] "Thou art Lord of the vast abode of the gods; thou fittest the whole heaven, and art of equal measure with the earth; there is indeed no one like thee."[6] "Thou madest everything else in order [subservient or obedient to thee, Schol.]." "Thou hast expanded the surface of the earth; and established (or stayed) the lower brightness [foundation] of heaven."[7]

"O Indra, these creatures are thine, of thee. Thou art said to be the Lord of all creatures."[8] "The wide expanse of heaven has acknowledged thy power, O Indra."[9] "We call upon thee, the Lord of the world [of things living, Schol.] and Master of things immovable."[10]

"Thou, O Indra, art far above this universe; thou art from everlasting, without rival."[11] "Indra established the heavens."[12] "Indra established [supports] heaven for the good of four-footed beasts, men and bipeds [birds]."[13] "Indra, in order to give long sight [show things from afar], made the sun to rise in the sky."[14] "Indra has filled this earthly world and the sky [with his glory]; he has made fast the luminaries to the sky. There is no one like thee, O Indra, that ever was born, or that shall ever be born; thou art greater [vaster] than any other."[15]

[1] De resp. Arusp. [2] De Nat. D. ii. [3] Rig V. i. skta. lxii. 13.
[4] Mand. i. skt. c. 1. [5] Rig V. Asht. i. skta. liii. 12. [6] Id. ibid. 13.
[7] Ibid. skta. lxii. 5. [8] Ibid. skta. lxxxi. 9. [9] Ibid. skta. lvii. 5.
[10] Ibid. skta. lxxxvii. 5. [11] Ibid. skta. cii. 8. [12] Ibid. skta. cxxi. 2.
[13] Ibid. skta. cxxi. 3. [14] Ibid. skta. vii. 3 [15] Ibid. skta. lxxxi. 5.

"O thou great Indra, who, appearing through the drying up of the heavens and of the earth, didst sustain the earth in fear [of an Asura], when all things, mountains and other large and solid things did tremble like sunbeams [in vapour]."[1] [This remarkable passage seems to point to the drying up of the earth at the first—from the waters first created by Brahma[2]—or after the Flood. Sāyana explains 'jagnāna' of the text by 'prādurbhūt,' said here of Indra; almost the same word [prādurāsit] used by Manu to describe the appearing of Swayambhu the Self-existent, l'Eternel, when scattering abroad the darkness at the creation.[3]] "We cannot comprehend Indra, who pervades everything; who is far off [from us men, small as we are, Schol.] in his strength; for in him the gods have placed power, riches and brightness (or brilliancy), praising forth his own sovereignty."[4]

"It is he who has clothed the earth [all things in it] with divers forms."[5] "Thou, O Indra, art he who gives food and increase; who milks the dry sweet grain out of the moist [haulm]; who has made by law (or rule) flowering and fruitful plants to spread over the field."[6] "Indra and Vishnu made the world, the sun, the dawn, Agni," &c.[7] "He sends forth rain."[8] "He lights up the sun;"[9] "that has yoked his seven sure-footed mares [that run safely], and comes with them self-yoked."[10] [Compare the bull and the seven heifers in Rit. of the Dead, c. xvii., and Pharaoh's dream: Apis—Sun and Nile; Hapimu—Nile and Earth; Apollo, the seven Muses, &c.]

"By his wisdom [skill], Indra established the sky [safe from falling]; he was sufficient for it [for this universe], which he, father, made with his two arms for the sake of mankind."[11] "He brought forth the waters and the earth for man."[12] "The

[1] Rig V. i. skta. lxiii. 1. [2] Manu S. i. 8. [3] Id. ibid. 6. [4] Rig V. i. skta. lxxx. 15, 16. [5] Id. skta. clx. 2, and Mand. vi. skta. xlvii. 18. [6] Id. Mand. ii. skta. xiii. 6; Mand. iii. skta. liv. 22, and lvii. 3. [7] Mand. vii. skta. xcix. 4. [8] Id. skta. ci. 6. [9] Mand. viii. skta. iii. 6, ciii. 1—3. [10] Asht. i. skta. l. 7. [11] Mand. ii. skta. xvii. 5, 6. [12] Id. skta. xx. 7.

Creator [Ruler, 'dhāta'] made of old the sun, the moon, heaven and the earth and the space [firmament, or sky]."[1] "A thousand earths and a thousand suns, O Indra, could not contain thee. All hail! [who fillest all]. What mortal protects me, O Indra, thou giver of wealth? Faith in thee, O Maghavan, [carries one] beyond the heavens."[2]

"Thou art better to me, O Indra, than a brother, who does not feed [provide for] me."[3] "O Maghavan, which of the Rishis of old understood [took in] all thy greatness? Thou, of whose whole body didst create our father [heaven] and mother [the earth],"[4] "who gavest light to the luminaries."[5] "That [his] name, form (or nature), mysterious and hidden, is far [from those who call upon him]. That great name, mysterious and desired by many, is the progenitor of the past and of that which is to come;" "it fills [has filled] heaven and earth and the middle space."[6]

"I am the origin of all [this universe], and by me all things consist," said Bhagavān to Arjuna.[7] "Thou, O Brahmă, who wast without a womb [unborn] art the [womb] birth of the world; thou art the end of the world, thou, who art without end; thou art the beginning of the world, thou, who art without a beginning; and thou art the Lord of the world, thou, over whom no one rules."[8] "He, Swayambhu the Self-existent, in the beginning created the waters, and in them he created [a germ, seed] an egg, brilliant like gold, which he burst, and of the upper shell made heaven, and of the lower one he made the earth."[9] "That egg, like a bubble on the water, gradually increased, asleep [floating] on the water; and in that egg of Prakriti [nature], the self-existing soul called Brahma came to be known [appeared]."[10]

"The Eternal Maker of the world, Brahma, created the

[1] Mand. x. skta. cxc. 3. [2] Sama V. iii. ix. 6—8, and iv. ii. 10. [3] Id. ibid. x. 10. [4] Rig. V. Mand. x. skta. liv. 3. [5] Id. ibid. 6. [6] Mand. x. skta. lv. 1, 2, 3. [7] Maha Bh. Bhishma P. xxxiv. 1212. [8] Kumara Sambh. Kam. ii. 9 sq. [9] Manu S. i. 3—6, and Maha Bh. Udyog. P. 3563. [10] Markand. Pur. xlv. 63 sq.

whole world that exists, and that passes away."[1] "The waters were called after him, Nārāyana:"[2] "he peopled them with fishes, turtles and other beings, and overspread the earth with creatures."[3] "They call thee 'One,' O Krishna, Vishnu, &c.; but sainted Brahmans praise thee under various names. Thou art Brahma, nestling on the waters; and they call thee Hiranya-garbha [golden womb], O Keshava. Hail, oh, hail!" said Vaishampava.[4]

Then, after forty-six lines of salutations to Krishna as one with Vishnu and Brahma, we read: "He who is 'One,' without form or colour, who is and is not [visible in his works, though himself invisible], from him came heaven, then the air, light and water; from water came forth the universe, and thence this world. He also created human beings of five kinds, with five senses, said Manu."[5] "Human beings were created with mind and action [work]."[6] "I am joined to [connected with] the God of gods [the Deity]," said Sthanu to Prajāpati, "through thee, O Lord of lords."[7]

Yudhishtira having asked Vyāsa concerning the beginning and end of all things, Vyāsa said: "Brahmă, who has neither beginning nor end, existed first. Resplendent Brahma, whose offspring is this world, awoke at the dawn of day—he who is, —and created this world, and foremost in it the self-evident individual Mind [vyaktam mana:]. Then Mind expanded creation; and then an active wish to create [בָּרָא and עָשָׂה], first, the firmament (or sky), the air, light, water, and from the waters smell, and then the earth—thus said to be the first creation of all things. The first Maker is called Prajāpati. He created things lasting and passing [solid and evanescent]; and he as Brahma created devarshis [holy Rishis], seas, rivers, &c. And the nature and qualities those things then received, they retained through successive creations."[8]

[1] Markand. Pur. xlvii. 2. [2] Id. 5, and ch. xlviii. [3] Id. ibid. 6. [4] Maha Bh. Shanti P. 1502, 1513, 1514, 1688. [5] Ibid. 7622. [6] Id. 7380; see also 7841, 7842, 7569. [7] Ibid. Moksha, 9175. [8] Id. Ibid. 8478 sq.

"Hari, Nārāyana, the Lord Eternal, Father of a family [of all creatures] creates immovable [stationary] and movable [or moving] creatures [mountains and living things]." "And know," said Ushana to Vritra, "that the earth is his feet and heaven is his head."[1] "The divine earth is thy feet," said Brahmá to Brahmă [the One Spirit, personified in Brahmá as the Creator]; the quarters are thy arms, and heaven is thy head. I am thy form, the gods are thy body, and the sun and moon are thy two eyes."[2] [As they are also called the two eyes of Osiris; and "the sun, the eye of Ahura Mazda."[3]]

"Avyakta [imperceptible, invisible] is the name of the first Producer. He is so called from his not being apprehensible by hearing or any other sense. His other names are: The Supreme God, Brahma; Obscure; Bringing Forth; Brahmă [aksharam]; Body or Field [of the Earth]; Eternal,"[4] &c. "True worshippers always meditate on and worship him, the Worshipful, Eternal, whom some call Brahmă, others Nature; or the Beginning of all things; others, again, the Lord of light." "But thou, father," said Shukra to Vyāsa, "ever worship Brahmă."[5] "The Creator who was, who is, who shall be," said Brahma to Vishnu.[6]

"That soul [Brahm or] Brahmă existed as One and before all. Supreme, All-knowing, Almighty—he, the one Soul of the world, existed one and alone before the creation of the world. That Spirit [or Soul], by existence [or nature] One, pervading everything [everywhere], then considered: Let me ['let us,' Comm.] create the worlds, waters, light, the earth, and waters under it." [(1) The water above the sky, the sky is its resting-place; (2) the atmosphere; (3) the earth; and (4) what is under the earth is—waters, Schol.] "He considered again: These worlds are created, but let me create protectors of these worlds. Having then taken (or drawn) out of

[1] Maha Bh. Shanti P. 10043 sq.
[2] Id. Bhishma P. 2955 sq.
[3] Yaçna, i. 35, and vii. 40.
[4] Sankhya, Tatwa samasa, 5, 6.
[5] Pancha Ratr. iii. 43.
[6] Maha Bh. Bhishma P. 3022.

the waters a 'man-being' [purusham], he gave him shape [formed him]. He then gave him heat [warmth], and through that heat his mouth opened like an egg [oval],"[1] &c.

"He then considered: These protectors of the world are created, but I must [let me] create food for them. He then heated the waters, and from the waters thus heated a substance in form was produced which is verily food." "He then considered again: Without me, how would this [human body] be? He then considered: If without me speech can be uttered, breath can be breathed; if eyes can see and ears hear, &c., who, then, am I? I will enter that body [at the frontal sinus, Schol.]. And there [that eternal soul] has three seats: (1) the mind, (2) the right eye, (3) the heart."[2] "Therefore do I worship the Excellent Spirit, who is the cause [origin] of worlds,"[3] &c.

"Jaimini having asked the birds [winged Rishis, who inhabited the top of the Vindhya Mountains] about the origin of this world, time, generations, creations and destructions, referred him to Markandeya, who, after bowing to Brahmă, unborn, imperishable, holder of all and Ruler of this world, said: The Supreme Being, an unseen, invisible active cause, which the great Rishis called Prakriti [nature], subtle, eternal, which is and is not—is the origin of all things; without beginning or end, not dependent on anything, or any one, existed before Brahmá."[4] [That is, Brahm or Brahmă, the eternal Soul or Spirit that pervades all things, and that is called Brahmá when spoken of as Creator]. "He [Brahmă] desired: Let me be many [multiply]; let me bring forth [or produce]. He then performed penance [in deep meditation]; and he, after this meditation, created this whole universe; and having created it, he entered it." [He creating, created all this world and animated beings in it, in regions, seasons and revolutions, &c.

[1] Rig. V. Aitareya Upanish. i. c. i. sect. 1, 2, 3. [2] Id. ibid. i. ch. iii. sect. 1, 2, 11. [3] Aryabhata, introd. [4] Markand. Pur. xlv. 11, 21, 32, 34, 41.

Schol.] "This Brahmă made himself; therefore is he called Sukrita, holy [lit. well-made or well-done; because all is pure in form, Schol.]."[1]

"I, Brahmă, am father and mother, the soul of all," said Sanatsujah.[2] "Vishnu, who created the earthly regions, who made fast the uttermost spheres,"[3] &c. "Homage to Vishnu, who is the [root-born] self-existent [or primordial] architect of the world and author of the creation, destruction and revolutions of this world—homage to Vishnu, born of the Supreme Spirit."[4] "Vishnu is in reality ['tatwam,' by nature, in sooth] Nārāyana, Vishnu, Purusha, Golden-womb [golden egg]; in him and through him the world stands."[5] "This ancient 'All' [universe] was [tamajam] born of darkness [chaotic night]. That Eternal One, Bhagavān, makes all this universe. His form is unlike anything else. No one ever saw him with the eye. The Yogis [ascetics] worship the eternal Bhagavān," said Sanasujata in his beautiful hymn.[6]

"The ruler of worlds is Brahmá."[7] To this, however, the Shivaïte answers: "There is One Supreme Lord of all, who rules over all. Are other Brahmas on a par with him? An ape from the hills might as well govern the earth as they. The Lord of all is above all other gods."[8] When the sage asked the Spirit of Wisdom about the origin of the world, he answered: "Heaven and earth, the water and all the rest, are made like a hen's egg. Heaven above and the earth beneath are, like an egg, the handiwork of the Creator Hormazd. And the earth in it is like the yolk in the midst of the egg."[9] [A distorted tradition of the passages from Manu, &c., above given, told again differently in later times as follows: "Kāmabhūti told Vararuchi what he had heard in Ujjein on Shiva's burying-place—how once Shiva's wife asked him why

[1] Taittireya Upan. Valli, ii. Anuv. vi. vii. [2] Maha Bh. Udyog. P. 1787—1790. [3] Rig. V. ii. skta. cliv. 1. [4] Vishnu P. i. 2, 41, 35. [5] Padma Pur. ii. 17, xvi. 76. [6] Maha Bh. Udyog. P. 1738 sq. [7] Narada Panchar. ii. 54. [8] Vemana, ii. 192, 193. [9] Mainyo i kh. xliv. 1, 10.

he delighted in skulls and grave-yards—to which Shiva replied: At the end of a kalpa this world was all water. I was wounded in the thigh, and a drop of my blood became an egg in the water, whence Purusha [the first mould of man] and Prakriti [nature] were born, and from them other beings, and Pitāmaha, the first man, whose head I cut off for his pride. Therefore do I carry a skull; and therefore also does the world rest on my hands; for the two halves of that egg made the heavens and the earth."[1]]

Better than that, let us hear Manu (B.C. 1000, 1200?): "The Rishis [sages] of old having approached Manu, who was sitting in deep meditation, offered him their homage, and addressed him suitably as follows: O thou worshipful, it behoves thee to tell us exactly and in due order the nature and character of all kinds of things [or of all castes] and of their various existence [or mode of production]. Thou alone, indeed, O Lord, art acquainted with the original work, the essence and the meaning of the Self-existent, Possessor [or Ruler] of all this [universe], who is beyond our thoughts and infinite (or immense). He [Manu] then, wrapped up in his own strength, being thus addressed by those lofty-minded [or magnanimous] men, bowed to them in return, and replied to them all as follows: Hear me! This [universe] was enveloped [being, existing] in gloom (or darkness), unknown, without a sign of life, incomprehensible by reason, undiscerned—as it were, altogether asleep."

"Then the invisible, adorable Self-existent made it appear; He, the Great Origin of all, and Mighty, showed himself forth, dispelling the gloom—He who, inappreciable by sense, subtle, imperceptible, eternal, pervading all things, beyond thought, shone forth of himself. Through desire, he wished to create from his own body various creatures; he therefore at the beginning created the waters, and in them he created a seed. This seed became an egg of gold, glistening with a thousand

[1] Somadeva, Katha s. sag. ii. 10.

rays. In that egg, Brahmá, the Great Father of all worlds, was himself born. Those waters were called 'Nārā' [primordial waters]; for they are truly the [offspring] creation of 'Nără' [the Eternal Spirit pervading the universe]; and because they were his first abode [or dwelling, resting-place], he is called Nārāyana [dwelling, 'moving' (Gen. i. 2) on the waters]. The Adorable One having entered that egg one year, by meditation of himself, broke that egg in two. And with those two shells he made [measured out] heaven and the earth; in the midst the atmosphere, the eight quarters of waters, and a firm [enduring] place [firmament]. He then brought forth [as an expansion] of himself, Mind that is and is not [visible]; and of Mind, individuality, and the counsellor-lord [conscience],"[1] &c.

"As to 'atheists,' the courtiers of Vikrama Sena said to the atheist who came to his court: Ah, that sinner and villain, where is he? Where does he come from? They said so openly to him, with a laugh. Where, then, is heaven? said the atheist, Where is the family of gods? and also, Where is 'another birth'? The Vedas and Purānas show proof that they are the writings of deceivers, and deceive the whole world. This world is unreal, and everything is deception. To this the Vedanti answers: If, as you say, this world is indeed false, yet still there it is, and abides, existing through (or in) one true Brahmă, by whom this false appearance shines forth in truth (or reality). To this the theologian [tarkika] said: The Lord is measured by his supreme works and supreme power in creating. If, therefore, this Lord does not exist, how is this grand creation [universe] produced? At the end the atheist was unanimously ridiculed and condemned."[2]

The passages above quoted show plainly that, however gross and distorted the popular worship and religion of India may be, the educated Hindoo is taught to believe in one Eternal

[1] Manu S. i. 1—25. [2] Vidwan Tarangini, p. 16—24.

Spirit, Creator of the universe, and older than the names Indra, Agni, Brahmá, Vishnu, &c.

So also in Egypt. However degraded the popular religion of Egypt may have been, in the worship of innumerable gods suited to time and place, the Egyptian esoteric lore proclaimed one God, uncreated, self-existent and eternal—personified in the Sun as Ra, Kheper, and Tum or Atum, Sun of the night—who existed alone in Nu, the chaotic waters, anterior to the creation. He was worshipped under different names, as Ptah in Memphis, Amun at Thebes, Osiris, &c. "I am Tum, alone in Nu."[1] "I am Ra at his rising, Governor of his own work." "I am the great God who has created himself [in] the water that is in Nu." "Father of the gods, he made them out of his members,"[2] &c.

"Amun who supports and maintains everything, Tum and Har-em-khuti worship thee in all their words! Worship to thee for thy dwelling [within] among us! Prosternation to the earth for thy having created us!"[3] "The gods say to him: Come to us in peace [welcome], thou who hast hung up the heavens and moulded the earth, Maker of all things and Lord of truth; Father of the gods, Maker of men, and Creator of animals."[4] "One and alone, without a second [a peer], he created the earth, mountains, gold and silver,"[5] &c. "Heaven was not created, neither was the earth, and the waters did not flow. Thou hast formed [arranged] the earth, and hast gathered together thy members that were scattered about, O thou God, framer of the worlds."[6]

"Watcher, self-begotten; Creator, uncreated! all the creatures [or creations] of the earth are according to the designs of his heart—of him, the bringer forth of everything."[7] "Thou smitest thy foes in thy name of First-born."[8] "Men came out of his [Amun's] eyes; it is he who gives life to that which is

[1] Rit. of the Dead, c. xvii. l. 1. [2] Id. l. 3, 4. [3] Hymn to Am. c. vii. l. 2, 3. [4] Id. pl. viii. 2, 3. [5] Id. l. 5, 7. [6] Hymn, Denkm. vi. 118 (20th dyn.). [7] Id. ibid. [8] Pap. Har. ii. 11.

within the egg;"[1] "who creates himself and possesses the earth from the beginning."[2] "Osiris made with his hand (or arm) this earth, the waters and winds, all the vegetables, the cattle, fowls, beasts, and all the creeping things thereof."[3] "He created all countries, the wide sea, the fields, &c., in his name of 'Creator of the earth.'"[4] "Amun abides in all things; that god began the earth according to his designs, plans,"[5] &c. "O Amun, the first of time, warder of miserable man."[6] "He, the one, who makes [existences] beings, and all things that are."[7]

"O Amun, God of gods, Maker of things that are invisible, and of things that are visible, thou art the one who created at first."[8] "Adoration to thee, O Ra-Tum [Neben netjer], Lord of all. Thou hast created things that exist; thou hast made the heavens and the earth."[9] "Thou maker of things above and of things below."[10] "Creator is his name, Lord of the other gods."[11] "I, Creator, am he who creates himself on his mother's lap,"[12] "in the womb of his mother Nu."[13] [Compare, "O undecaying, shiner, father, and born in thy mother's womb," said of the Sun,[14] as also of Indra: "As a heifer brings forth a calf, so Indra's mother brought him forth, full grown and invincible."[15]] "She conceived him as the good Osiris, her beloved [and her first-born],[16] for all births are of her."[17] "I am the great God, who created himself." "I am yesterday, and I know to-morrow."[18]

"Thy son [Shu, rays of light, brightness of the sun] worships thee in thy character of Creator of creations." "Thy son says to thee: I am come forth from the brightness of my father;

[1] Hymn Am. pl. vi. l. 3, 5. [2] Pap. Har. iii. 10. [3] Hymn to Osiris, stèle of Amenh. (dyn. Amen. I.). [4] Denkm. vi. [5] Pap. Har. iv. 6. [6] Bologn. Pap. letter iv. Chab. Mél. ii. [7] Hymn Am. l. 2, 7, &c. [8] Pap. Har. i. l. 1, 3, 4. [9] Id. pl. xxv. l. 3, 5. [10] Hymn Am. l. 7. [11] Rit. of the Dead, c. xvii. (urtext). [12] Id. c. xxiv. 1, and xvii. 4, 9. [13] Pap. Har. v. 2. [14] Sama Veda, Hymns, ii. 6, 7, 2, and Brugsch Mon. Eg. vol. i. pl. xviii. [15] Rig. V. i. skta. xvii. 10, xx. 5. [16] Rit. of the D. lxxvii. 4. [17] Id. lxix. 3. [18] Id. ibid. xvii. 3, 5.

I have created the human race of Nun. I hung up heaven; I raised the earth; I go by the mysterious [hidden] paths he made for me."[1] "Amun, ruler from the creation of the world"—"Lord of eternity."[2] The soul, in her passage through Amenti, on her way to the judgment-hall, says: "I tread the ground of Amru, which the Lord of boundless [or pathless) eternity gives me. I am a seed of eternity."[3] "Things that are, I hold in my fist; things that are not, are within me."[4] "Men do not know his name." "He is yesterday. His name is: He who sees myriads of years."[5]

[The Egyptians, then, believed in One God, Creator of all things, whom they worshipped under the various forms to which they attached some of his attributes. With them the world was not eternal; it was created.]

As regards the Chinese, we read in the Tao-te-King:[6] "He who has no name is the [beginning] origin of heaven and earth; with a name [nature?], he is the mother of all things." "Tching-tsze, in his Commentary on the Yih-king,[7] says that Heaven [khëen or thëen] is so called with regard to its form, supremacy [choo tih], spiritual energy [kwei shin], mysterious influence [of spirits, shin]; and that this 'yuen' is the origin of all things. It is the Yang [male] principle." "The way [or principle] of Heaven is eternal [yuen]; and this way consists in being the first origin of all things; in pervading them; in reason or in agreement among them [harmony, the rule of the universe[8]]; and lastly, in perfection and firmness. But 'yuen' [first beginning, eternal] is the origin of all things."[9]

We should, however, go back to the ancient records of China, to the edicts of Yaou, Shun (B.C. 2300?), Woo-wang, Wen-wang, &c., for a correct idea of what the religion of the Chinese was in those days. They spoke of 'Heaven' [as in Dan. iv. 17; S. Luke xv. 21, &c.] as 'high, imperial Heaven,'

[1] Hymn to the Deity, Denkm. vi. 118. [2] Zeitschr. June, 1867. [3] Rit. of the D. lxii. 3. [4] Id. xxxi. 8. [5] Id. ibid. xlii. 12. [6] Ch. i. [7] Ch. i. (Keuen). [8] Chung y. c. i. [9] Siao-hio, pref.

"who sends blessings," "afflictions and calamities,"[1] according to men's deserts;[2] respecting which the emperor T'hang "feared lest he had offended 'Heaven above and men below.'"[3] "When Heaven is pleased, men are not visited with calamities, and the 'kwey shin,' manes and spirits [inferior gods], keep quiet."[4] Woo-wang, of blessed memory in China, was respectful towards the dignity of Heaven, which was established by Chaou.[5] In such a Heaven, "Shang-Te is supreme ruler; what he decrees, imperial Heaven accomplishes;"[6] "from him, the Emperor [the Son of Heaven] receives his credentials, office and dignity;[7] and lastly, Shang-Te is above the spirits of Heaven and of the earth, and to his mind [or heart] men must submit."[8]

Nowhere [to my knowledge, at least] is he alluded to as "Creator" of the world. Instead of which, we are told that "when Chaos [hwan tun, confused waters] were separated at the beginning, Heaven and Earth were first settled. 'Hwan tun' expresses the state of things ere the Yang [male] and the Yin [female] principles became separated [or distinct] and settled; it is called the opening of Chaos. 'Këen' then became Heaven, and 'Kwan' became the Earth."[9] "The light, airy matter that floated upwards became Heaven; the heavy and muddy matter condensed and became Earth; and the sun, moon and five planets, are called the seven regulators."[10] "The deep and clear One, while Heaven and Earth were confused in a mass, is original and not made, and yet perfects all things, and is called the 'Great One.'" [This 'Great One,' says the Commentary, is the Eternal Spirit who unites (or combines) the whole.] "This whole proceeds from One who makes the difference which exists between one creature and another—birds, beasts, &c. And if we look into antiquity, we find that

[1] Shoo King, bk. i. 5. [2] Id. bk. iii. 1. [3] Id. bk. iii. 3.
[4] Id. bk. iv. 1, 4. [5] Id. bk. v. 3. [6] Id. bk. vi. 4, iv. 11, &c., v. 1.
[7] Id. bk. i. 5, iii. 3, iv. 5, &c. [8] Id. bk. iii. 2. [9] Yew-hio, vol. i. c. i.
[10] Id. ibid.

at the first beginning man was produced from One without form [who produced one with a form, Comm.]."[1]

"There is One who gives life [produces], but who himself is not produced [eternal]; and there is One who changes [the form of things], but who himself is unchangeable. He who is not produced [born] can himself produce; and he who is unchangeable, yet changes what he will. The living One cannot not-produce; and he who is not produced is One and alone."[2] "The unchangeable One moves to and fro; there is no end to his limit [infinite]; he is well said to be 'alone' [One and alone]; and his way cannot be brought to extremity [is unsearchable or inexhaustible]." [The four seasons, says the Commentary, change without end; and there is no bringing to extremity the work of that Spirit in effecting changes, &c.]. The Book of the 'Yellow Lord' [Kwang-Te] says: "The Spirit of the Deep [unfilled] dies not;" "therefore it is called the eternal [or primordial] Mother; the door [or opening] of the eternal Mother." "Because he who produces is himself not produced, and because he who works changes is himself unchangeable; he, therefore, is himself life, change, form, appearance [nature], wisdom, strength, old age [decrease] and youth—and it is wrong to call these things such in themselves, as if they were inseparable from him."[3]

"But since that which has a form is produced by One who has none, whence came forth Heaven and Earth? Therefore it is said that there is One 'very great change,' 'beginning,' origin and thickening [condensation]. The great change is the original air of Heaven, principle, invisible. In the great Beginning is the beginning of the 'khe' [force, power, original Spirit, the first development of the 'khe']. When this 'khe' and matter united (or came) together, it was waves and ripples, waves and ripples [chaos]. If one listened, he heard nothing; if he looked, he saw nothing; and reached to nothing."[4] "Yet

[1] Hwae-man-tsze, c. xiv. [2] Lee-tsze, bk. i. p. 1 sq. [3] Id. ibid. p. 2. [4] Id. ibid. p. 2.

Heaven is but a handful of the Yang, and the Earth is but a handful of the Yin. From Heaven hang the sun and the stars."[1]

"How great and magnificent is Shang-Te, who is the Sovereign of the people! Heaven brought all people into existence."[2] "Shin," say the Japanese, "dwells in the 'Taka ma no hara' [abode of the Kami, Lord]; and the Lord God is in the imperial Heaven. Heaven and Earth were mingled together; but the Earth sank to the bottom, and Heaven, being lighter, rose up. And the gods of Heaven, making it their abode, Heaven is the imperial (or ruling) kingdom. Heaven was first completed, and after that the Earth was established."[3] "Of old, the Yin and the Yang were not distinct. Nothing existed [lit. all things were not produced]. It was all confused, and Pwanko [the first fabulous man] was born in it, like a chick in an egg."[4]

From all these passages, we do not gather that either the Chinese or the Japanese show in their writings a clear idea of a Creator, of a Creating Spirit, anterior to Chaos, from which Heaven and Earth seem to have evolved themselves by the simple process of gravitation. On this floating matter grew reeds which became gods, who continued for seven generations. After them, those reeds became men. The same legend reappears in Tibetan and also in Mongolian writings. For more particulars, which would be out of place here, see Pfizmayer's selection of original Japanese texts on the subject, in his "Theogonie der Japaner" (Wien, 1864).

"As regards Buddhists," says the Rev. D. Gogerly,[5] "they know of no creation. All Buddhas [samma sambhuddha] are equal; not even the Adi Buddhas are superior to Gautama. Every one must go through a long training, during which he is a Bodhisatwa. He must then be born of a woman in the world of men." They only have legends and a variety of opinions about it. Thus Gautama says: "There are Samanas and

[1] Li ki, Li lin, c. viii. [2] She King, vol. iii. bk. iii. ode 1.
[3] Ko ji ki, iii. 1. [4] Id. ibid. [5] Friend of Ceylon, Jan. 1874.

Brahmans who hold that the world and the soul are eternal. Others teach that some things are eternal, and others are not. How so? There is a time, O Bikkhus, when after a long lapse of years this world is destroyed. Then from the Abbhassara Loka (the 6th, 9th and 10th heavens) come ethereal beings living on air and in the sky. Then after a long time the world is reproduced and called 'Brahmavimanam,' or abode of Brahma, a being who, from lack of sufficient goodness, comes from the Abbhassara Loka. He wills, and another being, like himself spiritual, springs into existence by the side of him. Then the first says: I am Brahma, Great Brahma, Master, Invincible, who sees through with certainty [omniscient]; who brings everything into subjection; Lord over all; Maker ['I am Maker of the world'—'aha lokassa katta,' Comm.]; the Creator ['the Earth, Himalaya, Mt. Meru, the Ocean, &c., were created by me,' Comm.]; the Best and Chief of all; the Disposer of all; the Controller of all events; the existing Father of all things that can exist."[1]

"Others, called 'adhichchasamuppanika,' hold that there is no previous cause for the existence of the world, of the soul," &c.[2] Then in the Dhammathat[3] [a Burmese code of the Laws of Manu], we read as follows: "This present Buddha world came into existence after the one before it had been destroyed seven times by fire and once by water. Then the waters assuaged, and the abode 'Bhimabundothee,' the abodes of the Brahmas, appeared [the superior celestial regions, of twenty stages or stories—sixteen material, and four immaterial and invisible]. The waters again decreased by reason of a great wind; and then something of a delicious taste and smell, like unto the skin of rice boiled in milk ['like unto grease,' Jap.], rose on the surface in shape like a lotus-leaf. Then the earth appeared, and with it the seat (or base) of the Bodhi-tree, the tree of knowledge or wisdom, under which Shakyamuni at-

[1] Diga Nikaya, Brahmajala, sutt. fol. ke.
[2] Id. ibid. fol. km.
[3] Vol. i. introd.

tained Nirvana [Ficus Religiosa]. All such trees are objects of veneration. The Bymahas, living without food, but like birds enjoying themselves [in the air], were without distinction of male and female; those rational beings were only called 'thattavā-thee,' 'beings.'[1] But when they had eaten of the well-flavoured earth, their strength vanished away; then the sun rose in the east, and it was light; and when it was set, the moon showed itself; and then for the first time did days, months, years and seasons begin. Then all the inhabitants of the earth who ate of the pleasant earth became, some handsome, and others ugly. Then passions showed themselves [among them], and the earth again disappeared. Then the Padalatha creeper grew, and after it rice, delicious and like the flower of jasmine. But by-and-by, owing to this coarser food, the sexes appeared, and with them lust. And when wickedness had increased, they quarrelled among themselves, parted their rice-fields, and made Thamada king."

Elsewhere we read that "the Bodhisatwa being at Ser-skyei-gjii [Kapila vastu], a number of Shakyas came to him, and asked him to tell them the origin of their race. He then desired Mangalya to do so, who said: Gautamas! this world was full of brilliant beings in the region of the gods; they were endowed with perfection of mind and body, living in the enjoyment of the purest food for a length of time. Then this earth was only one sea of water; and on this sea a thick covering cream was produced by reason of a wind that blew; just as when one slowly heats milk and keeps it steady, a thick cream forms on the top. In moisture and colour, that earth was admirably suited to the mouth, smell and taste. It was like fresh butter in taste, appearance and substance; here and there also it tasted like the honey of bees. Such was the world, and so was it brought forth, Gautamas! Afterwards some of those beings, from some cause of less good and happiness, put on flesh, and became men, from the luminous

[1] See Hesiod, op. and d. 108, 19.

region of the gods. They were endued with perfect qualities. They first got their upper limbs, and being resplendent of their own light, they enjoyed soaring up to heaven and feeding on that food. Then there was neither sun, moon, nor constellations—only one star here and there—nor yet a woman. Those beings went about one towards another quite coldly. They had no passions; they only ate of the cream as much as would cover the finger-top; and as they ate more and more eagerly, they acquired a solid [stiff] body. They were all of one colour; but their original brilliancy being diminished, the world was obscured. Then appeared the sun, moon and stars, for signs of years and days. As the colour of some of those men altered, owing to their way of eating the 'cream,' they became proud; and as their pride increased, the moisture of the earth decreased. Then they assembled themselves together, and said: 'Kyihut bro! Alas, the taste!' whence 'kyihut' came to be the expression of pain and sorrow. He who ate a double portion of the cream became of two colours. And then these beings began despising and reviling one another: 'I am of a good colour, but thou art of a bad one.' Hence the origin of all evil passions, crime,"[1] &c.

The above legend is thus told in the Mongolian annals of Sanang Setzen:[2] "In the very first beginning the outer sphere (or universe), so called, consisted of three gatherings (or heapings up): æther, water and earth. Through the blowing of a mighty wind from all quarters of space, resulted the soft, blue, light element; then the waters came from it and great clouds; and lastly, the earth that was an aggregate of small particles gradually increasing by sevens, called 'altan djiriketu,' gold-hearted, that floated on the surface of the water like cream on the top of milk. [This is called in Japanese 'aragane tsuchi,' first coarse earth, from which men were formed.] As to animated beings in this world, a Tegri [god] came down from the Dijan world to be born among men. From him were

[1] Dulva, vol. iii. p. 419 sq. [2] Ch. i.

born by emanation beings that were immortal, and did not walk with their feet on the earth, but floated in the air. One of them, of a greedy disposition, found some food called 'gecher on tusun,' 'earth butter,' of which he and the rest ate; and then the heavenly food 'samadhi' [Sansc. 'samadhi,' profound meditation] disappeared. Then men fell into darkness; they lost their own light, and evil began to prevail; and the sun, moon and stars then appeared to give light. Then they found another food, 'noghogan,' vegetable, of which all ate, and whence the sexes and lust appeared. Then came another food, 'ssalu,' rice, which men cultivated as their only food. And after much evil had prevailed on the earth, there appeared a man remarkable for his goodness, whom they all made king over them," &c.

Among the Altaï Tatars it is said that "before the earth was wrought out, all was water; there was no earth, no heaven, no moon and no sun. God flew about, and also a being called 'Kishui,' like unto two 'qara qaz,' black geese. That being raised the wind and spurted water in God's face, and tried to raise himself above God; but he fell into the water, and cried to God to save him. Then God caused a rock to rise above the water, on which that being stood. God then commanded him to fetch from the bottom of the sea some earth, which God strewed over the water, and it became land,"[1] &c. [Then follows a distorted and irrelevant account of the fall, &c., that would be out of place here.]

We get, however, clearer ideas of the creation of the world from the Avesta. Thus we read in the Yaçna:[2] "I praise and magnify (or extol) Ahura Mazda, the living Creator of all; the luminous, brilliant, very greatest, most intelligent and most pure, &c. 'Yo no dadha,' who created us, who formed us, who provided for us [fed, protected us], who is the Holy Spirit" ["who created all cattle, waters,"[3] &c.]. Then follows an invocation to nine Amchaspands [immortal

[1] Radloff, Altaï legends, vol. iii. p. 159. [2] i. 1—3, iv. 12, &c. [3] Id. v. 1.

saints, archangels] inferior to Ahura Mazda, 'their Creator.' "I offer in all purity to the stars, creatures (or creations) of Çpenta Mainyus, the Holy Spirit."[1] [But in vii. 50, the creations of Çpenta Mainyus are mentioned as distinct from the 'uncreated lights.'] "Teach me from heaven, with thy mouth, O Ahura Mazda, [by whose word and good-will, &c.] the first world came to be."[2] "My name is: I am Protector and Creator [payuscha ahmi datascha], Feeder and Reckoner [at the last]. Who dwells in 'eternal, uncreated light,' in the highest heavens, in the realms of a light which existed ere the luminaries were created to give light on earth."[3] "[Ahura Mazda] Anhuma, who is highest in all wisdom [knowledge] and goodness, ever existed in light. This light, the place and abode of Anhuma, is what is called 'athar roshan,' eternal light"[4] [said to be in the fourth heaven[5] and the abode of bliss.]

It might thus perhaps correspond to 'Cylch y Gwynfyd,' circle of white purity and bliss, beyond which is 'Cylch y ceugant,' or circle of infinity, that envelops the whole universe, where God alone dwells, according to Bardic theology,[6] and that would thus seem to answer to the infinite, eternal light of Ahura Mazda. The Mongols, however, hold that "one of the heavens below that of Ishwara [Indra] is the heaven of infinite, immeasurable light."[7]

However, Ahura Mazda himself declared unto Zarathustra [that is, to his fravashi] what he had said "before heaven and earth were created, and ere the body of the sun was made: I who am Ahura Mazda bring souls thrice over the bridge[8] unto Paradise ['vahistem, P. bahisht'], unto the best place, best purity and best luminaries."[9]

Light seems evidently to have been the first object of

[1] Yaçna, vii. 40. [2] Id. xxviii. 11. [3] Hormuzd Yasht, 12. [4] Bundehesh, ch. i. l. 6, 7. [5] Justi s. v. [6] Barddas, vol. i. p. 170, 222, &c. [7] Süm-tsew, fol. 10. [8] Chinvat. Compare the 'ship' of transmigration. [9] Yaçna, xix. 1—3, 10, 11, 16.

worship of the Aryans, Egyptians, &c., who enjoyed the blessing of a clear sky and brilliant sun. "We praise the luminaries that have no beginning and control themselves."[1] [This must refer to the 'eternal, uncreated light;' because at ch. xxxvii. 3, we find Ahura Mazda praised as "Creator of light, of the earth, and of all good."

And elsewhere: "We praise Ahura Mazda, the pure One, Lord of the pure, the wise One, the greatest God [maz. yazatem], the One most useful [to us]; him who keeps the world [going]; the Creator of good creatures."[2] "Zarathustra asked Ahura Mazda: O most holy, heavenly [Spirit] Creator of all beings in existence [with earthly forms or bodies], what is the burden of thy speech, made ere heaven, the earth, men, &c., were made?"[3] [From Yaçna xxiii. 3, and Vendid. xix. 46, we find that Ahura Mazda has a 'fravashi,' ἰδέα or type of a being anterior to its existence [ἰδέα, παράδειγμα τῶν γεννωμένων],[4] styled in ch. xxvi. 3, 'paoiryanām fravashinām,' of former fravashis, with which the fravashi of Ahura Mazda is here coupled. What can it mean as regards him, if he is eternal and anterior to all other existence?]

In the Mainyo i khard[5] we repeatedly find "the all-good Creator Hormazd" [Ahura Mazda] addressed in such terms as, "Creator of the yazds of all creations of heaven and earth." "The Creator Hormazd, said the Spirit of Wisdom, wrought this creation and creations of Ameshaspands and the Spirit of Wisdom, out of his own splendour, and in the praise of unlimited time."[6] "And he created good government for the protection of creatures."[7] "And he created them in wisdom, with the original wisdom that was with him from everlasting."[8] And in the Bundehesh, "Ahura Mazda created lights between heaven and the earth, stars, planets, fixed stars, then the moon,

[1] Yaçna, xvii. 41. [2] Ibid. xvii. 1, 2, 12, 26, 34; Vendidad, xix. 51, 58, &c. [3] Ibid. xix. 1, 2, 3. [4] Timæus Locr. i. [5] Ch. i. 1, &c. [6] Ch. viii. 7. [7] Ch. xv. 14. [8] Ch. lvii.

and after that the sun,[1] which is immortal ;[2] but he first created the firmament."[3]

And in the Shah-nameh we read, that "in the days of Gushtasp, Zerdusht [Zoroaster] came and was welcome, who addressed the king thus: I am a messenger to thee from Yazdan [God] to show the way. He then took a censer and said, I have brought this from Bahisht [Paradise]; the 'Jahan Afreen,' Creator of the world, said to me: Take care of this. Look at these heavens and at the earth; for I have brought them out without earth and water; and look at thy companions [men] whom I have made; for no one can do as I do, who am 'Jahandar,' the holder [keeper] of the world, and no one else. If thou knowest that I have done all this, then proclaim me Creator of the world."[4]

As to the Greeks, Hesiod tells us that "*πρώτιστα χάος ἐγένετο*, at the very first was Chaos; after that, the earth; from Chaos came Erebus [the nether world, hell] and dark night; and from night, æther [sky, atmosphere] and daylight, brought forth by Night from her union with Erebus. Then the Earth brought out Heaven of equal size with herself as a covering for her."[5] And Homer: "Ocean—

— *ποταμοῖο ῥεέθρα*
Ὠκεανοῦ, ὅσπερ γένεσις πάντεσσι τέτυκται,[6]

was made the origin of all things." Aristotle, however, says that "there is an old [*ἀρχαῖος*] saying and [*πάτριος*] hereditary among all men, that all things have come to us from God and through Him [*ἐκ θ. καὶ διὰ θ.*], and that no nature [*φύσις*] is of itself and by itself sufficient [*αὐτάρκης*] to continue when deprived of his preserving [or saving care, *σωτηρίας*];"[7] "who is the supreme Ruler, without whom not one thing in heaven or on earth can take place;"[8] *ἔστιν ἄρα θεός*, for there is indeed a God.[9]

[1] Bundeh. ch. ii. [2] Qarshed Yasht. 6. [3] Yaçna, xxii. 25, xxv. 15, &c. [4] Shah-nameh, iii. 1067. [5] Hesiod, Deor. gen. 116 sq. [6] Il. ξ′ 245. [7] De Mundo, vi. 2. [8] Cleanthes, Hymn in Jov. 12—16. [9] Id. fragm. Phil. Gr. ed. M. p. 153.

"There are two causes of existing things," says Timæus Locrus, "Mind and Necessity [or obedience to the laws set by the Mind], and this Mind, as origin and principle of all best things, *θεόν τε ὀνομαίνεσθαι*, is called God. Before heaven existed, then, there was [*λόγῳ*] with [or in] Reason [i.e. God], *ἰδέα καὶ ὕλα*, both 'plan [design] and matter,' and God was *δαμιουργός*, the Maker of the best things. *Ἐποίησεν ὧν τὸν δὲ τὸν κόσμον*, He therefore made up this world of all matters, perfect, and of the most perfect form in itself—that is, a sphere. For God wishing to make it *ἄριστον γέννωμα*, the best production, produced it from Himself, never to be destroyed or injured without the will of Him who made it. And God *τῷ κόσμῳ ψυχὰν μεσόθεν ἐξάψας*, having kindled a soul in the midst of this world and within it, brings it out, in the multitude of forms and beings in it. *Θεὸν δὲ, τὸν μὲν αἰώνιον νόος ὁρῇ μόνος, τῶν ἁπάντων ἀρχαγὸν καὶ γενήτορα τουτέων· τὸν δὲ γενατὸν ὄψει ὁρέομες, κόσμον τε τόνδε καὶ τὰ μερέα αὐτοῦ*: the mind alone, then, sees the eternal God, the Author and Originator of all these things; for we see with our eyes the things come from (or brought forth by) Him [*γενατόν*], to wit, this world and the sundry portions thereof."[1] [Compare Rom. i. 20; 2 Pet. iii. 5; Ps. liii. 1.]

["Hæc igitur cum cernimus," "therefore when we consider these things," says Cicero, "possumus dubitare, quin iis præsit aliquis vel effector, si hæc nata sunt, ut Platoni videtur, vel si semper fuerunt, ut Aristoteli placet, moderator tanti operis et muneris?" "can we entertain a doubt as to whether or not they have One to bring or work them out, if they were born, according to Plato, or if, according to Aristotle, they always existed, some Moderator or Ruler of so great a work of such functions?" "Sic mentem hominis, quamvis eam non videas, ut Deum non vides, tamen ut Deum agnoscis ex operibus ejus; sic ex inventione etc. vim divinam mentis agnoscito."[2]

[1] Timæus Locr. de An. Mundi, p. 549, ed. G. [2] Tusc. Quæst. i. 28.

"As thou acknowledgest God, whom thou seest not, through His works, see also the divine energy of the mind, in what it does." Better that than this of Lucretius:

"Nullam rem a nihilo gigni divinitus unquam:"

"Nothing is ever brought out of nothing by divine agency. Some things, indeed, are thought to be wrought by a divine Being [numine], yet if we consider, we must conclude that, however wrought, it is without divine help."[1]]

"And with this universe," continues Timæus Locrus, "God made also Time, which is ruled by the sun, moon and stars, all of which did not exist before this created [γενητός] universe. But this Time is a figure [εἰκών] τῷ ἀγεννάτῳ χρόνῳ, of the unborn (or uncreated) Time, ὃν αἰῶνα ποταγορεύομες, which we call Eternity."[2] "Μὴ ὄντος γὰρ τοῦ χρόνου, οὔτε κόσμος ἐστίν· ἐκ γὰρ τῆς ἀρχῆς τοῦ χρόνου ὁ κόσμος ἐγένετο. ἕως οὖ χρόνος καὶ κόσμος. If there was no Time, there would be no universe; for it was from the beginning of Time; the two go together."[3]

Now for Plato:[4] "That alone which moves [has life in] itself, and fails not, is the πηγὴ καὶ ἀρχή, the source and principle [or beginning] of that life in all things that [move or] live through (or by) it." "Principii autem," as Cicero renders this passage, "nulla est origo; nam e principio oriuntur omnia, ipsum autem nulla ex re alia nasci potest; nec enim esset id principium, quod gigneretur aliunde.—Cum pateat igitur æternum id esse, quod se ipsum moveat, quis est, qui hanc naturam animis esse tributam neget?"[5] "Let us then tell, first, the First Cause through which all this universe came into existence. He was good; and being Himself outside it all, He wished to make it most like Himself. And this is the origin of this world most approved by the wisest men—God, willing to make everything good, and seeing that matter as it then appeared had no rest, but moved to and fro, πλημμελῶς

[1] Lucret. i. 151. [2] Tim. Locr. p. 551, 552. Compare Zervana aqarana, 'unlimited Time,' Vend. xix. 1, and Kala nitya, 'eternal Time,' Tarka Sangr. 11. [3] Phurnutus de N. D. p. 142. [4] Phædr. 51. [5] Tusc. Q. i. 23.

καὶ ἀτάκτως, at random and in disorder, εἰς τάξιν αὐτὸ ἤγαγεν ἐκ τῆς ἀταξίας, brought it out of confusion into proper order, judging that this was the best of all."[1] [Compare κόσμον ἔμψυχον with the passages above quoted from Indian writings.]

"Illud modo videto," says Cicero, "ut Deum noris, etsi ejus ignores et locum et faciem."[2] "Forget not," says Pindar to Arcesilas, on another occasion,

"Παντὶ μὲν θεὸν αἴτιον ὑπερτιθέμεν,"

"to refer to a God the cause of everything."[3] "Εἷς θεὸς ἐν πάντεσσι:[4] there is one God in all things." [This may also mean, 'one God in all the other gods,' that were looked upon as personifications of His various attributes. So that I may be allowed to repeat, that we ought not to take needless offence at the frequent mention of θεοί, dii, alternately with θεός, deus, in the mouth of such men as Plato, Pindar, Socrates, Cicero, &c. It was a mere idiom with them, as also with Ptah-hotep, who addresses his 'neteru,' gods, and worships his 'neter,' god Osiris; and as it was also with Moses and the prophets, who used אֱלֹהִים, 'gods,' for God; with this difference, however, that אֱלֹהִים is almost always construed with a verb in the singular, whereas in the other instances the verb is made to agree with its subject, whether singular or plural.] "Εις ἐστ' αὐτογενὴς, ἑνὸς ἔκγονα πάντα τέτυκται: There is One born of Himself [fons ipse sui]; all things were made by that One"[5] [or originate from, or out of, Him.]

"Θεὸς ὁ πάντα τεύχων—εἷς ἐστί,

God, who makes (or does) all things, is One,

Πάντα θεοῦ πλήρη, πάντων πέρας ἐστι καὶ ἀρχή,
πάντα φέρων.[6]

All things are full of Him; He is the end and the beginning of all things; He who supports the whole universe." But it

[1] Timæus, v. and vi. [2] Tusc. Q. i. 29. [3] Pyth. v. 30—33.
[4] Aglaoph. Orphica, ed. Lob. vol. i. p. 440. [5] Orphica, ibid. p. 439.
[6] Quoted by Didym. Al., De Trinit. iii. c. i. and ii.

would be useless to multiply quotations; they are but drops from the ocean. Only one more: "Since then," says Plotinus, "this universe has an origin [γενόμενος], while thou beholdest it, only listen, and thou mayest hear it say to thee, ἐμὲ πεπόιηκε ὁ θεός, God made me."[1]

According to the Kalevala, "the beautiful 'ilman tyttö,' daughter of the air [sky], getting weary of her solitude in the wide waste, came down to the earth, conceived of the wind, but was not delivered for 700 years. At last she cried to 'Ukke ylijumala,' Ukko, God on high, bearer of the whole air [sky], to come to her aid. Then came at once the bird Sotka [Anas clangula, L.] seeking a place for her nest. The sea-mother raised her knee above the water, and the bird, taking it for a moss-grown island, laid there six eggs of gold and one of iron, and sat on them. The sea-mother feeling the heat, withdrew her knee under water, into which the eggs rolled. But they were not wasted. They brake asunder; the lower half became the earth, and the upper half heaven. The yolk became the light of the sun; of the white [of the clear, walke aista] came the light of the moon [moonshine]; the pied part of the egg became stars, and clouds were formed of 'troubled' portion of the egg. Then the daughter of the air went on making headlands, bights, &c., and at last the first man, 'Wäinämoinen,' was born, who crawled ashore and stood up."[2]

Then in the second book,[3] we have an account of wheat-sowing for the food of man, &c. Elsewhere we read that "Ilmarinen made the expanse of heaven, and made the coverlid thereof so well as to leave no 'wasaran jälki,' mark of the hammer nor trace [mark] of the tongs."[4] ["Of old," says the Vala, "in the place where Ymir dwelt, there was neither sand nor sea, nor cold waves; the earth was found nowhere, nor high heaven, 'gap var ginnunga;' it was a yawn-

[1] Plotin. Ennead. iii. lib. ii. c. 3. [2] Kalevala, i. 103—344.
[3] l. 1—42, 287—330. [4] Id. vii. 337.

ing [gap or] chasm [chaos], ere the sons of Byr had raised the vault of heaven. Then the Æsir [gods] met, built furnaces and forged tongs and made tools, to proceed to the formation of things in general," &c.[1]] Further on, however, in the Kalevala,[2] we find God Most High addressed as, "Himself, 'ilman suuri luoja,' as the great Creator of heaven," &c.

Amid these and other opinions about the origin of all things, it gives rest and peace to the mind to hear "the Scripture of truth" (Dan. x. 21) declare that they were right who, following the lead of their own common sense only, taught that this universe was created out of nothing by an All-wise, All-good and Almighty Creator, who severed time from eternity when "He spake and it was done; He commanded and it stood fast;" for "all things were created by Him, and in Him all things consist" (Ps. xxxiii. 9; Col. i. 17).

"That word," say the Bards, "was God's own name which He pronounced, and with it at once produced light and life. Menw [Menu] the son of Menwyd, 'a weles dardd y goleuni,' saw the springing of the light, and the shape and appearance of it; it was no other than this /|\ in three columns. And in the rays of that light were heard sounds of words; with these words was life, and with life the power of God the Father. Menw thus obtained three notes or letters, with which he formed the name of God, in likeness to the rays of that light; and he perceived that they were the form and sign of life, and that their sound was O for the first ray, I for the second, and W (or U) for the third. So that OIW [OIU] is the name of God wherewith He created all things."[3] So far the Bards, as they received it from the Druids.

"He willed, He made," says the Uighur; "one single 'Be!' said He, and all that was made did exist. O mighty God [knowing Intelligence], Thou alone deservest the name."[4] "I bow," says the Buddhist, "to that transcendent [paramit] Intel-

[1] Völuspa, 3, 4, 7, &c. [2] Ch. xlvii. 51. [3] Barddas, vol. i. p. lii, 17, 28, 76, &c. [4] Kudat ku Bil. iii. 4, 6.

ligence [wisdom or knowledge], the producing [or creating] Mother of all;" "the great Mother of all the Tathāgatas" [Buddhist saints, who have reached the opposite shore into Nirvana.][1] "That holy Spirit, Ahura Mazda," say the Parsees, "who has given us purity [holiness] and immortality, has wrought his works with the two hands of Armaiti [wisdom], and is, in his own wisdom, the father of purity." "Thus hast thou, O holy Spirit, Ahura Mazda, created, with the power of Armaiti and of Asha [purity, holiness], who waits readily on those who wish it."[2] Omar ben Suleyman says "that David is reported to have asked God why He had created the world, to whom God replied: I was a hidden treasure; but wishing to show myself, I created the creation in order to make myself known."[3]

"Πανυπέρτατε, δῶτορ ἐάων, O Most High," exclaims Callimachus, "Thou giver of good things,

Δῶτορ ἀπημονίης, τεὰ δ' ἔργματα τίς κεν ἀείδοι,

Thou giver of peace and safety, who can rehearse and praise Thy works?"[4] "Look up to heaven," says Asaph, "and down to the earth, and take their pledge, and delight thyself in the Lord who has given thee knowledge and understanding to look on His delightful works, and search His temple [of nature]. Know Him according to [from] His works, and thou wilt love Him more and more; and if thy understanding attains unto some of His wisdom in that which He has formed, then tell His wisdom and sing aloud His praise."[5] "O Lord, my Lord," quoth Ezra,[6] "Thou tellest of Thy first government of this world, when Thou saidst, Let there be heaven and earth, and Thy word did the work. Thou art Spirit; Thou didst overshadow it and fill it."

"O Lord, how manifold are Thy works! In wisdom hast Thou made them all; the earth is full of Thy riches."[7] It is 'the Book' open to all, in which he that runneth may read,

[1] Süm-chung, introd. and p. 12. [2] Yaçna, xlvi. 1, 2, 6. [3] Nujuhat erruw. pref. [4] Callim. εἰς A. 91. [5] Mishle Asaph, v. 8. [6] IV. Ezra (Eth.) iv. 41. [7] Ps. civ. 24.

if he will. But many will not. Thus the poor Buddhist and his withering creed: "From what time, then, have we, living beings, been under the illusions of this world? We have been in these illusions from a time without beginning."[1] So taught Hotoke [Buddha], "who was once a man,"[2] "born on the fourth day of the eighth month."[3] But we have the better faith that even this beautiful world will make room for "new heavens and a new earth wherein dwelleth righteousness."

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

"*By his knowledge*," &c. נִבְקָעוּ, 'are split,' 'cleft asunder.'

"Four keys are in possession of the Lord of the whole earth: the key of rain, the key of food, the key of death, and the key of barrenness."[4] "And the Spirit of dew has his dwelling in the extremities of heaven; he is in relation with the Spirit of rain. Yet if the Lord shuts up the windows of heaven, and prevents the rain and the dew from falling upon the earth for your sakes, what will you do?"[5]

"Indra orders the Maruts [winds], and they, whose duty is to send rain, as quick as thought harness their spotted deer, and send rain from the radiant sun, and water [moisten] the earth like a hide."[6] "Sindhu [Indus, Indra], who hears us favourably, who fertilizes our fields with his waters."[7] "Indra filled with sweet water the four rivers that 'meander' over the earth to fertilize it (Schol.)."[8] "O thou, showering Indra!"[9] "Thou didst open the receptacle of waters [clouds]."[10] "When as yet the waters had not come down upon the earth, then Indra took his thunder-bolt, and with its brightness milked from darkness clouds in the form of cows."[11]

[1] Tonilkhu yin ch. i. [2] Heike Monag. i. p. 10. [3] Nakegi no Kimi, p. 55. [4] Kharuz. Penin. i. 43. [5] Bk. Enoch, lx. 20, c. 2. [6] Rig. V. i. skta. lxxxv. 4, 5. [7] Id. ii. skta. cxxii. 6. [8] Id. i. skta. lxii. 6. [9] Id. ii. skta. cxxxix. 6. [10] Id. i. skta. li. 4. [11] Id. i. skta. xxxiii. 10, and lxxxiv. 10.

"Yo vrisha—vrishabha: Who sprinkles the earth," &c. "According to some," says Phurnutus, "Jove is called Δεύς, τάχα ἀπὸ τοῦ δεύειν τὴν γήν, probably for his watering (or wetting) the earth."[1] [We may compare 'vrishabha,' the bull, as husband of the earth, with Apis and his seven kine; and Api-mu or Hapi-mu, Nile, as husband of Egypt. "Hail, O thou good god Hapi-mu, lover of Nun, and father of gods [crocodiles, fishes, frogs, ibises, &c.], thou givest food to all Egypt; thou art he who creates himself; no one knows whence thou art."[2]] "Rain is the earth's husband."[3] "Tears from heaven on the dry ground."[4] "The Yin of itself cannot bring forth, and the Yang alone cannot bring up; but the Yin and the Yang joining together rain down upon the earth; as also man and wife rear up a family." ["This union of the Yin and Yang takes place in the space between heaven and the earth. The one [Yang] is active and the other [Yin] is quiet [passive, Comm]."[5]

"The gathering together of the waters happened in this wise," says the Buddhist. "In the very beginning, the universe consisted of air [æther], water and the earth. The blowing of winds from all quarters brought out the clear blue sky; and the waters were brought out by a large cloud, wrought by the motion of the atmosphere, which, by continually discharging rain, made the salt sea and also the boundless ocean;"[6]—"μέγα σθένος Ὠκεανοῖο, the mighty ocean, whence all the rivers, and all the sea, with the fountains and wells, are derived."[7] "The clouds once risen up, drop down rain; and dew, being frozen, makes hoar-frost."[8] "And the dew in vales, στιλπναὶ ἔερσαι,[9] is 'Meldropa,' the drops of foam from the horse Hrimfaxi."[10]

"I," said Indra to the Maruts, "created all these sparkling and flowing waters for the sake of man."[11] "I," says the Parsee, "worship (or bow to) the good waters, and all the

[1] Phurn. de N. D. 2. [2] St. of Nile, Geb. Silsileh. Zeitschr. Dec. 1873. [3] R. Jehudah, Taanith B. Fl. Yalkut in Is. lv. [4] Bostan, bk. ii. p. 35. [5] Ku-sze-tsin yuen, vol. iii. p. 1, and Yew hio, vol. ii. p. 25. [6] Ssanang Setz. p. 1. [7] Il. φ′ 195. [8] Gun den s. mon. 33—40. [9] Il. ξ′ 351. [10] Vafthrudrismal. xiv. [11] Rig. V. ii. skta. cxxx. 5.

waters given by Ahura Mazda."[1] "O Creator!" said Zarathustra, "dost thou bring about waters with wind and clouds? I, who am Ahura Mazda, bring the waters with wind and clouds to my trees of all sorts, and I cause (the clouds) to rain (on) food for the pure [holy, righteous] man, and on pasture-land for the well-made cow; corn for the food of man, and the grass of the field for the well-made cow."[2] According to the Bundehesh, Tistriya [Tistar, Sirius?], who presides over the rain, caused it to rain upon the earth for the growth of plants that grew like 'hair on a man's head;' when during the war waged by Angra Mainyu [the evil spirit], "rain fell upon the earth in drops the size of a plate or dish,"[3] &c. "What is the best of all things that drop down?" asked the Yaksha of Yudhishtira. "Rain," answered Yudhishtira, "is the best of all things that fall;"[4] "and Indra is the best of all rainers."[5]

The emperor Shun said to his ministers: "Well, the ground is now in order, but Heaven must perfect [the work, 'give the increase']."[6] This was said by the emperor Shun to the great Yu, in days when the religion of China was more primitive and referred everything to the rule of Heaven, with Shang-Te as supreme Ruler there over inferior gods and spirits. In later times, however, we find all allusion to heaven left out in Kang-he's sacred edict, fourth maxim, about the tillage of the ground, paraphrased at length by Kang-he's son, Yung-Ching, and by Wang-yew-po. Still it is yet true that "the heavens rule" (Dan. iv. 26), whence "He that dwelleth therein gives us rain and fruitful seasons" (Lev. xxvi. 4; Acts xiv. 17), however much men may choose to forget it. "Who governs the earth?" asked king Milinda of Kassapa. "The earth, O great king, [protects or] governs the world," answered Kassapa.[7] Nay, but rather: "We will here worship

[1] Yaçna, i. 39. [2] Vendid. v. 50, 62 sq. [3] Bundehesh, ch. vii. and ix. [4] Maha Bh. Vana P. 17341. [5] Id. Virat P. 43. [6] Shoo King, iii. 7. [7] Milinda pañ. p. 4.

Ahura Mazda, who created cattle and purity, who created the waters and all good trees."[1]

21 My son, let not them depart from thine eyes: keep sound wisdom and discretion:

"*Let not 'them' depart.*" אַל יָלֻזוּ must refer to 'her ways,' v. 17, which is of com. gender; whereas 'commandments,' v. 1, is fem. in Hebrew, and cannot agree with יָלֻזוּ, masc. See above for "wisdom" and "discretion;" and here add the following:

"Observe," says Borhan-ed-din, "thy teachers and their advice, and continue instant in prayer. Pray to thy God, and He will keep thee and support thee; He will keep thee by (or in) His favour, for God is a good keeper."[2] "Happy is he," says San-choo, "who overcomes disrespect by respect; but he whose want of respect gets the better of him, is indeed miserable (or odious)"[3] [meaning that self-respect is the root of discretion]. "A respectful disposition without discretion," says Confucius, "will become a labour; a truthful disposition without discretion will become a source of uneasiness; manly courage without discretion will turn to rebellion; and sincerity without discretion will become self-strangulation."[4] "Gracious, friendly intercourse with men, is alms given to God," says the prophet. "One-third of life consists in friendly intercourse with others." "Deal kindly [decorously, discreetly] with them, and you will live at peace."[5] "Since propriety of conduct [discretion] gives excellence, hold it fast as if it were your life. Though a man may have many virtues and shine in them, yet let him cherish, hold and preserve discretion [good manners], for it will be a very great assistance to him. Propriety of conduct is real nobleness of birth; but the want of it will lower a man to be one of very mean extraction. Through propriety of conduct men obtain greatness (or excellence);

[1] Yaçna, vi. 1. [2] Borhan-ed-din, xi. p. 140. [3] Siao-hio, iii.
[4] Shang-Lun, viii. 2. [5] Eth-Thealebi, 256.

but through a want of it they get intolerable disgrace. Propriety is the seed of virtue; but impropriety brings shame and trouble."[1]

"*not depart*," &c. "Constantly bearing in remembrance the Law, is a door to religion, and the teaching thereof leads to entire purity."[2] "And the weeping of a man out of love for God, is cooling to his eyes."[3]

22 So shall they be life unto thy soul, and grace to thy neck.

"*So shall they be life.*" חַיִּים, though idiomatic, may yet mean 'lives,' both present and to come, since "godliness has the promise of both" (ch. viii. 35; 1 Tim. iv. 8).

"Virtue, the greatest prize among men, *κάλλιστόν τε φέρειν γίγνεται ἀνδρὶ νέῳ*, shines most when worn by a young man."[4] "Good-nature is the ornament of power; gentle speech, that of valour; tranquillity, that of knowledge; humility, that of contemplation; judicious liberality, that of wealth; freedom from anger, that of devotion; patience, that of strength; and sincerity [guilelessness], that of virtue; in all these, the moral character that works it all is its chief ornament."[5] "Yet what need is there of ornaments where there is modesty [or bashfulness]?"[6] "But let neither moderation [or economy] nor excellence, pure thoughts, and a retiring disposition, leave thee by degrees (or for) an instant."[7] For "there is neither measure nor number of the blessings attached to the observance of moral duties. In like manner as the sea is both without measure and without limit, so also is the happiness that results from moral duties well observed both immeasurable and unlimited."[8] "Virtues protect him indeed who practises them; virtues well performed (or practised) bring

[1] Cural, xiv. 131—138. [2] Rgya-tcher r. p. iv. p. 22. [3] Nuthar ellal. 15. [4] Tyrtæus Ath. iii. 13. [5] Nitishat. 80. [6] Id. 18. [7] Gun den s. mon. 377. [8] Dsang-Lun, c. xvi.

happiness with them."[1] "The Spirits defend (or protect) the good man," says Tai-shang in his 'Kang-ing-pien;' they "defend and protect him spiritually" [or wonderfully, as rendered in Mandchu]. "The spirits follow him everywhere," says the Commentary, "who venerates 'Tao-Te'; who is sincere and honest, upright and equitable; who is chaste; who holds to [female or] deep virtue [yin-te]; and who excels in doing good. The spirits cannot do otherwise than protect him."[2] [This is said in modern Chinese. In the Shoo King, 'Heaven' and Shang-Te would take the place of 'the Spirits' [shin], which are inferior to both and under their control]. "Obedience is loved of God; but He hates disobedience. He who hearkens [to Him] is loved of Him; but he who does not hearken is hated of him," says Ptah-hotep.[3]

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

לָבֶטַח, 'safely,' lit. 'in confidence'; לֹא תִגּוֹף, 'thou shalt not hurt thy foot' (against a stone, &c., as in Ps. xci. 12).

"*Then shalt thou*," &c. "Make me acquainted, O you two, Mazda and Asha, with the two laws [Avesta and the Commentary], by means of which I may walk in company with Vohu-Mano [holy Spirit]; and teach me the offering and praises you have given as a help to immortality and of fulness [in you]. Cleanse me, O Lord, and give me strength (or power) through Armaiti [wisdom]."[4] "O Indra, thou who knowest [the way], lead us to a place of bliss, of light and of safety."[5] "For he who is well informed of the place where thou [Shiva?] dwellest, will forsake every earthly path; his foot shall not stumble; and he will soon attain his object."[6] "For it is impossible for those who are not joined by deep

[1] Durenidh. Jataka, p. 31. [2] Shin-sin luh. i. p. 98. [3] Pap. Pr. xvi. l. 6, 7. [4] Yaçna, xliii. 8, 12. [5] Rig. V. Mand. vi. skta. ccccxix. [6] Vemana, iii. 88.

meditation to the feet of Him who is the Sea of virtue, to swim the other sea [of transmigration]."[1]

"I say this to thee," said Yudhishtira to Draupadi: "Doubt not virtue [dharmam, religion]; he who doubts it [who does not trust it] follows the way of brutes. For he who does not obey religion (or virtue), finds authority in nothing else."[2] "By it men are saved from many errors, and by it the spirit within us is comforted."[3] It gives light. "The pearl which king Tchakravartin possessed—his treasure—when placed on the top of his standard gave light in darkness, and in thick darkness, for one 'yojana' [seven miles] around. Then every man could see his fellow, and knowing one another, said: Come, let us go up; the sun is risen,"[4] &c. "As a cart cannot proceed if placed athwart, so also if reason and justice are turned aside [through want of wisdom], reasoning cannot be understood [and the walk is not upright and safe]."[5]

Then begin well; "for the beginning of a man's life is the title of his book [tells what he will be]."[6] "Wilt thou not be afraid of enemies and of dangers by the way," said Mitra Dzogi's parents to him when he left them to become an ascetic, "while thus wandering abroad?" "No, father," answered Mitra; "I will give way to them at once; and I will patiently and earnestly follow the path of salvation."[7] "Teach the words of the past," said Osiris to Ptah-hotep; "so shalt thou make them [moral] food for children and for men. He that hears (or hearkens to them) will walk in all uprightness of heart."[8] "As to what I have written," said Kaqimna, "if they lay it to heart it will do them more good than anything else in the whole earth, whether they walk or sit down [move about or stay at home]."[9]

"Make provision for the way, when starting in life; and piety is a good provision for that journey."[10] "For even in a

[1] Cural, i. 8. [2] Maha Bh. Vana P. 1165, 1175. [3] Borhan-ed-d. p. 74. [4] Rgya-tcher, c. iii. 15. [5] Jap. prov. Pag. p. 513. [6] El Nawab. 125. [7] Mitra Dzogi, p. 3. [8] Pap. Pr. v. l. 5. [9] Id. iii. l. 7. [10] Qoran, ii. 198.

man's walk it is seen if he is wise and understanding, or froward and foolish."[1] "But he stumbles in his walk whose hope is not in God; God alone is enough; all else is only wandering about [desire for what we cannot have]."[2] "A heart that has no disorderly [loose] thoughts; a foot that has not a froward gait; a man who holds no bad intercourse; and things that require no ill-treatment [are to be praised]."[3]

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

"*When thou liest down*," &c. "Ἥδυμος, μειλίχιος ὕπνος."[4] "He who submits to his destiny [to the commands of Ishwara, sl. 12021], sleeps in peace and free from anxious thoughts; but a foolish man melts away like an unbaked jar in water," said Yudhishtira to Draupadi.[5] "He sleeps according to what he has done," said Bhishma to Yudhishtira, speaking of a man's conduct.[6] "Arise; tarry not," said Gautama; "practise virtue assiduously; follow not evil ways. The Dhammachari [or virtuous, religious man] sleeps [rests] in peace in this world and in the next also."[7] "For anxiety of mind can only be removed from those who are united to the feet of Him who is without the like."[8] "It is by observing the early or late hour at which a man rises in the morning and retires to rest in the evening, that you may know his prosperity or his decline."[9] "For sleep is one-sixtieth of death"[10]—"it is death unripe."[11]

Ὕπνος δὲ θανάτου τις προμελέτησις πέλει:

"Sleep is a practice beforehand of death;" "*τὰ μικρὰ τοῦ θανάτου μυστήρια*:[12] it is 'the small mysteries of death.'"

All very true; for while asleep, we are dead to our own possessions, whatever these be, and to all around us. Thus a

[1] Rabbi M. Maimon. Halkut De'ot. iv. 8. [2] Rishtah i. juw. p. 149. [3] She King in Ming Sin paou Kien, pt. i. c. 5. [4] Il. κ' 91, &c. [5] Maha Bh. Vana P. 1215. [6] Id. Shanti P. 6752. [7] Rajavanso Jat. p. 90. [8] Cural, v. 7. [9] Hien w. shoo, 118. [10] Berach. 57. [11] Midrash Rab. in Gen. 17, M. S. [12] Γνωμ. μον.

great portion of our life is spent in utter oblivion of it, a daily reminder of the longer sleep in the grave. In the Golden Age, *θνῆσκον δ' ὡς ὕπνῳ δεδμημένοι*,[1] "they died as if overcome with sleep." It is probably from the ominous or mysterious state of sleep that the 'daeva,' demon Bushyançta was supposed to preside over it, and to send it over the world awake. "Up, O ye mankind; praise the best Purity [Ahura Mazda]; the daevas are driven away. That long-handed female demon Bushyançta sends back again to sleep the living world that had risen at dawn. Long sleep does not become man."[2]

It is from the utter helplessness in which we are while asleep, that "trust alone in Him who watches over us" can make it sweet. As such, sleep was praised as the gift of God, thus: "We praise the strength given to man from above, and we praise sleep given by Mazda, a joy for man and beast."[3] As such, sleep is *ἀμβρόσιος, μελίφρων*,[4] ambrosial, sweet or delicious; *ἥδυμος*,[5] pleasant; *βαθύς*,[6] deep; *λυσίκακος*,[7] that puts an end to trouble; *ὑγίεια βίου*, health of life; *σώματος σωτηρία*,[8] health or saving of the body, &c.

While, on the one hand, we read,

> "Stulte, quid est somnus, gelidæ nisi mortis imago
> Longa quiescendi tempora fata dabunt;"[9]

on the other, we have,

> "Somne, quies rerum, placidissime, somne, deorum,
> Pax animi, quem cura fugit, qui corpora, duris
> Fessa ministeriis mulces, reparasque labori!"[10]

"Peaceful sleep is for the good and gentle."[11] For others: "The eye sleeps, but the pillow wakes."[12] But "sleep at peace [in confidence]; so liest thou on the softest bed."[13] Therefore is "the sleep of the labouring man sweet," free from care. "Wealth is the rich man's god; but sleep is the poor man's feast."[14] "And Madhukundali, when dying of sickness, his

[1] Hesiod, *ἐ. καὶ ἡ.* 116. [2] Vispered, xviii. 37. [3] Ibid. viii. 16. [4] Il. *β'* 19, 34. [5] Simonid. 172. [6] Callim. [7] Theogn. 468. [8] *Γνωμ. μον.* [9] Ovid, Amor. ii. 41. [10] Id. Met. xi. 623. [11] Khar. Pen. xxii. 9. [12] Malay pr. [13] Nuthar ellal. 240. [14] Finnish pr.

heart being full of faith, passed away like a man asleep to waking up, when he found himself in the Tavatinsa Nat country."[1]

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the Lord shall be thy confidence, and shall keep thy foot from being taken.

בְּכִסְלֶךָ, rendered 'thy confidence,' is lit. 'at thy side.' Other interpretations are given; but this seems best.

"*sudden fear.*" "τεθηπότες ἠΰτε νεβρόι."[2]

"He who is really great is not afraid of death; he who is afraid of death is not really great."[3] "Walk thou in the peace of the Most High, that thou mayest walk in a good way. No evil shall befall thee; for by that very thing [walking with God] shalt thou be saved."[4] "The heart that yields to [or agrees with] nothing crooked," say the Chinese, "and the ear that listens not to the wrong sayings of others; the eye that looks not on the failings of others, and the mouth that does not tell their faults—make up a good man, who may abide quiet in a peal of thunder." "A man of staid heart and mind, who has laid a solid foundation"—"whose heart is well established."[6]

"When prince Mitra Dzogi [son of the king of Magadha, 950 years after the death of Shakyamuni] told his parents that he wished to become a monk, they tried to dissuade him, saying: Art thou not ashamed to go about like a beggar and to forsake thy treasures? He replied: All the wealth and power of the kingdom, without contemplation, is only a going round to hell.—Art thou not afraid, young as thou art, to wander away alone, far from thy kindred, among wild beasts, &c.? He answered: Trying my young body, through going

[1] Budhaghosh, Par. ii. [2] Il. δ' 243. [3] Ming hien dsi. 97. [4] Sahid. Ad. 33, 84. [5] Ming S. p. Kien, i. c. 5. [6] Japan pr. p. 256, 732.

abroad—if full of faith and trust (or devotion), whence should I fear? Nay, through deep and earnest devotion will I strive zealously after high (or religious) knowledge."[1] "For every place," said Epictetus, "is safe for him who lives righteously."[2]

"And wisdom shall never suffer that those who have it be moved; for it will not depart for ever from those who cling to it."[3] "Wisdom delivers from original sin those who are caught in the net of this age [world], and carries them through their transmigration."[4] "Therefore, O Indra, turn us beforehand from evil [pray the Aryas], as a cow turns away her calf [from bad pasture]."[5] "For what can an enemy do when the Friend is favourable and gracious?"[6] "Everything on earth is beset with fear; freedom from earthly desires is alone exempt from fear."[7] "Though ten thousand afflictions befall them who have drawn near to the Deity, they will not fear. Does the 'madi-mān,' moon-deer [deer (hare, man) in the moon], fear the earth-tiger?"[8] "The man whom the watchful [wise, careful gods, Varuna, &c.] protect, soon overcomes difficulties. The mortal whom they fill and protect from all harm, as it were with their arm, prospers [increases] when thus free from hurt."[9] "O father," said Satnakumāra [Shukra, Vyāsa's son] to Brahma, "thou hast told me of the profitless life of ignorance; but the present birth is a happy life. He by whom swans are made white, parrots green, and peacocks of various hues, will protect me. He, Krishna, by whom all and innumerable deeds have been wrought, and who protects the world, he will take care of me. One dies neither in the sea, nor by fire or poison, neither by weapons, nor is he thrust through with a hundred arrows before his appointed time; but when this time is come, he is killed if touched by a blade of grass."[10]

[1] Mitra Dzogi, Kowal. Mong. chr. ii. p. 160. [2] Epictet. fragm. Anton.
[3] Mishle As. v. 21. [4] Hjam-dpal. fol. vi. [5] Rig. V. ii. skta. xvi. 8.
[6] Gulist. i. sc. 5. [7] Vararuchi Ashta R. 5. [8] Nanneri, 29.
[9] Rig. V. i. skta. xli. 1, 2. [10] Pancha Ratr. iii. 14, and Hitop. ii. 14, 15.

"The dragon and the tiger are afraid of him whose ways are austere; and the demons and the spirits stand in awe of him whose virtue is exalted. When the decree of Heaven is in favour of a man, he can frighten away both demons and spirits."[1] "Dhruva, intent on Vishnu alone, was not terrified by the Raksha, but only saw him."[2] "Heb Dduw, heb ddin—without God, without anything," say the Welsh.[3] "God is enough;" under His keeping we are safe; "and safety is the comfort of life," say the Arabs.[4] "And the well-doer, *συμμάχους τεύξῃ θεούς*, will have the gods fighting on his side."[5] The god Thot," says the Egyptian, "is like a shield behind me."[6] "O ye gods!" sang they of old at dawn, "with the rising of the sun, preserve us from degrading sin."[7] And the Sheikh from Herat says: "God walks in the way with those who seek Him, and takes them by the hand."[8] "Thou walkest where there is one who will ensnare [take] thee. Bind this girdle around thee that thou be safe. If so, thou shalt not experience any of the evils that would betake thee. The God of our fathers will guide thee in the way."[9]

"What and whose protection could my soul wish for, who is indeed known as my Defender, other than Asha [purity], and thou also, O Ahura Mazda, who art desired and called upon by the best Spirit? But I will sing your praises with my mouth, O Mazda and Asha, as long as I may. Let the Creator of the world grant through Vohu-Mano [good Spirit] that which is best suited to those who behave well openly."[10] "Then Wäinämoinen, looking up to heaven, said: Thence always cometh grace; protection, we know, comes from the highest heaven: trust Him, then, the Almighty Creator."[11] And after Wäinämoinen, also Pindar:

"Διός τοι νόος μέγας κυβερνᾷ
Δαίμον' ἀνδρῶν φίλων:"[12]

[1] Ming h. dsi. 55, 60. [2] Vishnu P. i. 12, 21, 22. [3] Welsh pr. [4] Nuthar ellal. 91. [5] *Γνωμ. μον.* [6] Zeitschr. Jan. 1868. [7] Rig. V. i. skta. cxv. 6. [8] Beharist. i. [9] Sahid. Ad. 47. [10] Yaçna, xlix. 1, 11. [11] Kalev. ix. 567. [12] Pyth. v. 164.

"The great mind of Jove overrules the fate of those he loves [and who love him]."

"Gwell, better," say the Welsh, "have God for a friend than the whole host of the earth."[1] "For," say the Chinese, "as when the screen is torn, the frame of it still holds good [stands], so also the superior man, though he become poor, his propriety and justice still remain."[2] "Such good disposition [morals] is better than a good companion; and a consolation in adversity."[3] "And this is the greatest thing our Rabbis ever said: The Lord will be his help [a help to him]."[4] "For virtue alone is successful [overcomes]; and God alone is a place to go to [refuge]."[5] Thus Baber, having escaped the sword and dagger of three Hindoo assassins, exclaimed: "If all the swords in the world moved from their place, they would not touch one of my veins without God's will."[6]

27 Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*.

אַל תִּמְנַע, 'refuse not;' מִבְּעָלָיו, 'from (to) the owners of it;' 'those to whom it belongs'—either by contract, as wages, payment for goods received, &c., or as a moral duty and obligation, such as almsgiving to others in want, tithes, &c., which even in the Qoran are called 'fard,'[7] an absolute and obligatory command of God, as it were engraved by Him, as indelible; threatening with eternal punishment "all avaricious men who hide what God has of his liberality granted them" for the good of others.[8] לְאֵל יָדֶךָ, 'in the power of thy hand להחדילו to withhold or deny it,' as R. S. Yarchi explains it —that makes the command more binding than if understood as 'in the power of thy hand to give it.' He also gives another meaning to "the owners thereof"—that is, the poor. It is also the rendering of the LXX. *μὴ ἀπόσχῃ ἓν ποιεῖν ἐνδεῇ.*

"When one says 'dehi,' give; say not 'nasti,' there is nothing [to give]."[9] "Hospitality and compassion for the poor,"

[1] Welsh pr. [2] Hien w. shoo, 105. [3] Matshaf philos. [4] Succa, in Millin. de Rab. 344. [5] Telugu pr. 2413. [6] Baber nameh, p. 481. [7] Sur. ix. 62, iv. [8] Id. iv. 35, 37. [9] Telug. pr. 2403.

says Kamandaki, "is a duty of the householder."[1] "Who is a jewel? He who gives at the right time."[2] "Chi paga volentieri è sempre ricco: He who pays readily is always rich."[3] "Conti spessi, amicizia longa: Short reckonings make long friends."[4] "First of all," said Ajtoldi to Ilik, "a man's word should be true; secondly, that man should be liberal, and give away something. No one comes to a stingy man to receive anything."[5] For liberality is the badge of the pious; it is that of the elect."[6] "Do justice, and withhold not favour from the (poor) peasant."[7] "For the head with brains in it chooses generosity; but the low-minded [who grudge others] have only a skin on the head [but no brains]." Since "nobleness consists in manliness and the giving of bread, useless words are but an empty drum."[8]

Among other stories of the kind, we read in the Japanese Den ka cha wa,[9] that "two honest 'cago' [a kind of litter] bearers, having found money left in the 'cago' by a samurai [officer] whom they had carried, returned it to him. A thing," continues the story, "so rare in the world, got talked about, and the house of those men, we have no reason to doubt, soon began to overflow with good things." And in the In shits mon:[10] "A boy going to bathe in the river on a hot day, found a bag of gold left there by a man, whose wife came to look for it sorrowing. For having restored this gold to the owner, both that boy and his father were, through the mercy of Heaven, blessed with an official position and income," &c. "Another youth who had kept back the money he had found, died suddenly by accident. Let no one think, 'It will not happen to me;' for either good or evil follows [a good or a bad action] as the echo the voice, or the shadow [the body that casts it]."[11] "Be good," says Ben Syra, "and withhold not thy hand from goodness [good deeds]."[12]

[1] Nitisara, ii. 26. [2] Phreng wa, 37. [3] Ital. pr. [4] Ital. and Engl. pr. [5] Kudat ku Bil. xvii. 116, 117. [6] Pend-nam. p. 4, 6. [7] Id. 11, 12. [8] Bostan, bk. ii. p. 33, 34. [9] Vol. iii. p. 3. [10] Vol. i. p. 9. [11] Den ka cha wa, i. p. 7. [12] Ben Syra, 5, 10.

28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

"*Say not*," &c. Παρακαταθήκην λαβὼν, δικαίως ἀπόδος. "Justly restore the deposit committed to thee," says Pittacus of Mitylene.[1] "Who is that man, I asked, who is eating the skin and flesh of others? Srosh [Çraosha, a Yazata, who is watcher over the world] answered: He is the wicked man who, while on earth, kept back the wages of hirelings and the shares of partners."[2] "It is a part of religion to pay one's debts;" [with a play on dīn]."[3] "And it is a sin," says Tai-shang,[4] "to borrow a thing and not return it." "For one of the nine things," says Confucius, "a wise man does when he sees an opportunity of getting something for himself, is, to think of justice [to others]."[5]

"Das nunquam, semper promittis, Galla, roganti.
Si semper fallis, jam rogo, Galla, nega."[6]

"If, when not convenient, you make gifts by words only, and raise hopes, saying, 'Here! there! to-morrow at a given hour, trust me, I will give'—it is a dry fish."[7] "For it behoves noble [well-bred] men to abstain from this low word: 'I am poor, I have nothing;' but one is to give."[8] "Do not throw at thy feet [do not neglect] the business of any one; for it may so happen that thou mayest fall more than once at his feet."[9] "Say not, To-day for me, to-morrow for thee."[10] "He who by nature is dilatory, promises readily, but performs slowly."[11] "But delay in giving is not good; it were even like a shower falling drop by drop."[12]

"He keeps on saying, Nārāyana! Nama Shiva! and the like, and men applaud him and say, Well! admirable! But he is in no hurry to open his purse and to give."[13] "Yet a

[1] Pittac. sept. sap. 2. [2] Arda Viraf nāmeh, xxxix. 11, 5. [3] Nuthar ellal. 5. [4] Kang ing pien. [5] Hea-Lung, xvi. 10. [6] Mart. Epigr. ii. 25. [7] Vemana, iii. 28. [8] Cural, xxvii. 223. [9] Bostan, i. st. 16. [10] Arab. pr. Soc. [11] Bahudorshon, p. 19. [12] El Nawab. 177. [13] Vemana, i. 35.

gift delayed is but a cord with knots;" "for it is not well, after a promise, to delay the fulfilment of it."[1] "Le parole son femmine, ed i fatti son maschi."[2] "But," say the Chinese, "two 'trust' are not like one 'ready.'"[3] "If you say, Come to-morrow; the gift is then but the hire for coming to fetch it."[4] "But a kala-berry eaten to-day is better than a jack-fruit eaten to-morrow."[5] "Gwell un hwele; better one 'Here you are!' than two promises."[6] "Better a stickleback [or minnow] in the hand than a salmon swimming in the river."[7] Or, as the Arabs say, "A thousand cranes in the air are not worth a sparrow in the hand."[8] Or, as told by Meidani: "A sparrow in the hand is better than a crane on the wing."[9] Or by the Osmanlis: "To-day's hen is better than to-morrow's goose;" or "The egg of to-day is better than the fowl of to-morrow."[10] "Like," say the Cingalese, "letting go a bird in the hand, to go and catch one in the bush."[11] And the Georgians: "An egg to-day is better than a fowl to-morrow; and [gain] possession is better than promise."[12]

"Pay now; paying later will not do." "For to-day to say 'To-morrow,' is a sign (or token) of saying 'No!'"[13] "If you give, give at once; if you trade—ready money." "Trust (or believe) no one, and give no credit to one who has enough to pay."[14]

> "Quod præstare potes, ne bis promiseris ulli,
> Ne sis ventosus, dum vis bonus esse videri."[15]

"For if he says, 'Here it is,' it means that day six months."[16] "Yet a cucumber at once is better than a pumpkin later."[17] "Do not," says Ebu Medin, "cut off [deny] thy good from him who expects it of thee."[18] Since "A la par, es negar y tarde dar." It is the same thing to deny, or to give grudgingly.[19]

[1] El Nawab. 45, 51. [2] Ital. pr. [3] Mun Moy. p. 14. [4] Tamil pr. 4149. [5] Id. 4224. [6] Welsh pr. [7] Id. ibid. [8] Burkhardt, Arab. pr. 3. [9] Meid. Ar. pr. [10] Osman pr. [11] Athitha W. D. p. 52. [12] Georg. pr. 27. [13] Tamil pr. 542. [14] Burmese Hill pr. 263, 264. [15] Dion. Cato, i. 25. [16] Telugu pr. [17] Succa, B. Fl. 147. [18] Ebu Medin, 51. [19] Span. pr.

But "πτωχῷ δ' ἐνθὺ δίδου, μὴ δ' αὔριον ἐλθέμεν εἴπης—give at once to the poor, and say not to him, Come to-morrow."[1] For in the world at large, "kindness in men is a goal thou wilt not reach," say the Arabs.[2] "And, as the Chinese say quaintly, "As long as you ask for nothing, all men are kindly disposed; and if you don't wish to drink, their wine is high-priced. It is easy to enter the hills to catch a tiger; but to open one's mouth to get help from men—is difficult."[3]

29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

אַל תַּחֲרֹשׁ, 'do not plot,' 'work' or 'think,' evil, &c. לָבְטַח, 'in confidence.'

"*Devise not*," &c. "A man is a fool who does an evil deed, though he hide it from his neighbour. Who would have him that mixed poison for others?"[4] "Do not behave frowardly [fraudulently] towards a simple man."[5] "By all means settle near a good neighbour; by all means make friendship with a good man."[6] "And avoid doing an injury to any one."[7] "Woe to the wicked and to his neighbour; but well be to the righteous and to his neighbour."[8] "He who devises evil against his neighbour," says Eth-Thealebi, "God makes that neighbour inherit his house," or "God destroys his house."[9] "Which is the disease without remedy? He said, A bad neighbour. And another said, Why dost thou sell thy house? Because, answered this one, I cannot sell my neighbour."[10]

30 Strive not with a man without cause, if he have done thee no harm.

אִם לֹא גְמָלֶךָ, 'if he have not rendered thee evil (for good).'

"*Strive not*," &c. "Do not estrange thyself from any good,

[1] Phocyll. Alex. i.
[2] Meid. Ar. pr.
[3] Hein w. shoo, cxi.
[4] Legs par b. p. 299.
[5] Oyun tulk. p. 11.
[6] Ming h. dsi. 28.
[7] Avv. atthi sudi, 38.
[8] Succa, R. Bl. 147.
[9] Eth-Theal. 219.
[10] Id. 237.

worthy man, for the sake of a difference about trifles."[1] "Do violence to no man," says Theognis; "there is nothing more worthy of a righteous man than beneficence."[2] "Let a man say, 'Well, well,' or 'Well' only; but let him not raise a groundless quarrel [a quarrel of dry enmity] with any one whatsoever."[3] "When there is cause, it is convenient to be a little angry, and there is also a cure for it. But who knows the way to appease a man who has got angry without cause?"[4] "Give way over and over again," says Tai-shang,[5] "[lose much] and take little for yourself." "But rather," says another Chinese, "cultivate a conciliating [harmonious] spirit, and yield to others in everything."[6] "He who is very angry with a cause for it, cools down as soon as that cause is removed. But how can a man be appeased (or pleased) who [is angry] hates another without cause?"[7] "He," say the Finns, "who is angry without a cause, gets quieted without a gift."[8] "He goes at thee," say the Arabs, "without cause; for such is the nature of a biting dog."[9] "Yet every way [or course of action] that is not born out by reason, is a crooked way."[10] "But speak unkindly of no one, neither before his face nor behind his back, nor yet raise a groundless enmity with any one."[11]

31 Envy thou not the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the Lord: but his secret *is* with the righteous.

אִישׁ חָמָס, 'a violent man,' 'a man of violence.'

"*Envy not*," &c. "To envy the high in rank, to strive with [emulate] one's equals, to think scornfully of one's inferiors, and to quarrel one with another, are all to be avoided."[12]

[1] Oyun tulk. p. 11.
[2] Theognis, 559.
[3] Manu S. iv. 189.
[4] Legs par b. p. 279.
[5] Kang ing p.
[6] Moral max. Dr. Medh.
[7] Pancha Tant. i. 315.
[8] Finn. pr.
[9] Eth-Theal. 162.
[10] El Nawab. 75.
[11] Kobitamrita k. 1.
[12] Bslav cha ches pa, 6.

"For there is sleep neither night nor day for those who are haughty towards others [who oppress them]."[1] Tai-shang[2] says, "It is a sin for a man to be a man, and yet to have neither sincerity nor probity." "A good-natured and steady man is sure to last out his time; but the cunning and treacherous are sure to come to an untimely end [misfortune]."[3] "Those fallen men who walk frowardly and put on the appearance of Rudra, while they revile him, are like fair women living in adultery."[4] On the other hand, "those who are ashamed of sin and who are afraid of committing it; who are given to pure [white] virtue; who are good and pious, are in this world called 'deva dhamma,' 'godly.'"[5] "By day, without thought [naturally] and without hindrance, they [enter into] commune with the Supreme Intelligence [or Wisdom, belke bilik]."[6]

33 The curse of the Lord *is* in the house of the wicked: but he blesseth the habitation of the just.

מְאֵרַת יְהוָה, 'the execration of the Lord.' LXX. κατάρα, 'imprecation,' 'curse.'

"*The curse*," &c. "Tang (B.C. 1765), when returning from punishing the rebels of Hea, said: The rule of Heaven, which blesses the good and curses the wicked, has brought down calamities upon Hea in order to set forth his sin."[7] "And E-yun (B.C. 1753), in his Instructions, says: The Supreme Ruler [Shang-Te] is not uniform in his awards. To those who do good he sends down a hundred blessings; but to those who do what is not good he sends a hundred calamities."[8] "For misery and unlucky circumstances are the result of sin."[9] "But if there is no sin, where will be the curse?" say the Cingalese.[10] "'Sinning against Heaven' is 'like spitting while

[1] Tamil pr. 952. [2] Kang ing p. [3] Ming h. dsi. 32. [4] Vemana, ii. 184. [5] Devadham. Jat. p. 129. [6] Siüm chub. 20. [7] Shoo King, iii. 3. [8] Ibid. iii. 4. [9] Gun den s. mon. 225. [10] Athita W. D. p. 43.

lying on one's back;' it falls back on the face."[1] In Spanish: "Quien al cielo escupe, en la cara lo cae."[2]

Alluding to a famine and pestilence in the days of the Shang dynasty, we read in the She King: "The clear Heaven Shang-Te has all but destroyed us. How may we not fear? Our ancestors are already gone!"[3] "Χαλεπὴ δὲ θεοῦ ἔστι μῆνις,[4] for the wrath of God is hard to bear." "O Indra, thou who bringest low those who go from thee, in favour of those who follow thee; who slayest those who absent themselves from thy sacrifices, in favour of those who attend them!"[5] "O thou, the destroyer of evil men!"[6] "Wickedness, indeed, takes away much from a man's good things."[7] "But if you practise virtue, it will procure heaven," say the Japanese; "but if you do evil, you will fall into hell."[8] "The man who looks not to himself," said Kavya to Vrishnaparvan, "shall bring forth fruit [as result of his wickedness] in his sons and grandsons; it will be to him like undigested food in his stomach."[9] "Some call a man miserable who is reft of riches; others say, he that is without qualities; but he alone is wretched and vile who is bereft of the thought of Nārāyana [God]."[10]

"For excellence lies not in race [birth or kindred], but it is said to lie in a man's qualities. One proceeds from quality to quality, as milk to curds, and from curds to butter." "Since, what will it profit a man who is void of wisdom, to be born of a noble family? But a wise man of no family is honoured even by the gods."[11] "Well, then, says the doorkeeper to those who have neither understanding, favour, conduct nor opinion, 'No one at home!'"[12] "If a wicked man wishes to make another man perish, Heaven will not let him. But if Heaven has resolved the ruin of a man [for his wickedness], how difficult it is to prevent it!"[13] "They shall have no

[1] Telugu pr. 2622. [2] Span. pr. [3] She King, bk. iii. 4.
[4] Il. ε. 178. [5] Rig V. i. skta. li. 9. [6] Id. ii. skta. cxxix. 11.
[7] Arab. ad. Erpen. [8] Rodrig. Gr. p. 92. [9] Maha Bh. Adi P. 3335.
[10] Bahudorsh. 5. [11] Chanakya, shat. 40, 42. [12] Gulistan, vii. 19.
[13] Ming h. dsi. 132.

peace," said Enoch, "upon earth, nor remission of sins; that they may not rejoice in their children. They will behold the war of their beloved ones, and moan in agony; and offer supplications for ever over the destruction of their children. But they shall obtain neither pity nor peace."[1] "And it came to pass that after the children of Seth had come down from the Holy Mountain, and had defiled themselves with the daughters of Cain, Enoch, Methuselah, Lamech and Noah were left there alone. Enoch continued in his ministry before the Lord three hundred and eighty-five years. He then said to his son: I know that God will bring the waters of the Flood upon the earth to destroy our race. Watch over your souls, and hold fast by the fear of God and by your service of Him, in true faith, and serve Him in righteousness and purity. Then because Enoch was in the light of God, God took him to Himself."[2]

"For the just receives continually from Heaven [gifts and blessings]."[3] "God surrounds him with good luck [*συντυχίῃ ἀγαθῇ*] who does good," says Solon, "and saves him from folly."[4] "Then, O Ahura Mazda, I see thee holy, from the first setting up of the world; how thou workest out reward for praise and prayer; evil to the evil, but best blessings to the good, through thy virtue [in thy wisdom] in the last dissolution of the world."[5] "O Ashi vanhuhi [good Blessing], health to him whom thou embracest! Everything prospers with him. Embrace me."[6] "He," says Wen-chang, "who keeps his heart from vice as I do, will assuredly have happiness bestowed upon him from Heaven."[7]

34 Surely he scorneth the scorners: but he giveth grace unto the lowly.

"*Surely he scorneth*," &c. "O Indra, thou art the lifter up

[1] Bk. of Enoch, c. xii. 6. [2] Bk. of Adam and Eve, p. 140. [3] She King, in Chung y. c. xvii. [4] Solon, v. 69. [5] Yaçna, xlii. 5. [6] Ashi yasht, 7. [7] Wen-chang yin tseih, &c. in Shin sin luh. iv. p. 13.

of the lowly!"[1] "No praise to the proud," says Ali ben Abu Taleb. The sense of which is in Arabic: "As to the proud man, no one will robe him with praises, nor will any one come across valleys of hope to him [come from far to ask him for anything]." In the Persian Commentary: "No one will praise the proud man, or come for his help. Whosoever bears himself proudly (or haughtily) will be mentioned with scorn in assemblies of people; but he who walks on the high road of humility, the whole world will sing his praises."[2] [See notes on ch. xv.] "Shut thy mouth from scorn and mockery, that the mouth of thine accusers be shut from showing contempt for thee."[3] "Bear thyself lowly and humbly, and be not high [or excessive] in thy demands."[4]

35 The wise shall inherit glory: but shame shall be the promotion of fools.

"But shame, מְרִים, exalteth fools." Marg. reading.

"*The wise*," &c. "The ornament of the world consists in the wise and learned men that are in it, as the ornament of heaven consists in the stars [that spangle it]."[5] "Glory will come, like the reed thou seest grow and swell joint by joint," said Timur.[6] "For a wise man is honoured even though his family be despised; and when, in a strange land, he finds there many friends."[7] "For deliverance [from danger or death] is before those who have wisdom (or knowledge)."[8] "If a child does not acquire knowledge, men will not make mention of him; like water dropped on the ground. He will get shame; people will despise him; his countenance will be wan and downcast; like one in a mountain glen, he will not know how to move about [get in or out], though he has a pair of legs. Without instruction he will be reckoned a fool, a

[1] Rig. V. i. skta lxxxi. 2, 3. [2] Ali b. a. T. 14th max. [3] Mishle As. i. 6. [4] Tel. Ṇitimala, bk. ii. [5] El Nawab. 124. [6] Ahmed Ar. v. Tim. p. 7. [7] Ep. Lod. 709. [8] Tel. pr. 2384.

coxcomb, vain and empty; and in appearance he will be confused, awkward, and look contemptible."[1]

"But learning will procure a man greatness and riches."[2] "Rare learning will secure greatness."[2] "But he," says Babrias, "who rejoices in shameful things as if they were good and honourable, must be reckless and diseased in mind."[3] "And [shame] poverty and contempt is the 'panku' [planet Saturn], fate or reward, of a fool"—"which is of his own seeking."[4] "Le fou cherche son malheur;"[5] "like a man," say the Telugus, "who cutting a tree makes it fall upon himself."[6] "The Dgesñen [half priest] addressing the hideous god of the sea, who appeared to him and to five hundred merchants who were in jeopardy with him on board a ship, said: There are others in the world far more dreadful than thou." "Who are they?" asked the god. The Dgesñen replied, "The fools, the ignorant, who recklessly commit murder, theft," &c.[7]

[1] Putt-ovada, p. 19, 20. [2] Avvey. Kalvi Or. 60, 68. [3] Babrias, 10. [4] Tamil pr. [5] French pr. [6] Tel. pr. [7] Dsang-Lun, v. fol 24.

CHAPTER IV.

1 Solomon, to persuade obedience, 3 showeth what instruction he had of his parents, 5 to study wisdom, 14 and to shun the path of the wicked. 20 He exhorteth to faith, 23 and sanctification.

HEAR, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

לֶקַח, lit. 'a thing or means wherewith to catch men;' 'teaching,' 'doctrine.'

"*Hear ye children*," &c. "Hear, O my children," said Enoch, "the words of your father, and attend diligently to the voice of my mouth; for I make you hear and speak to you. My beloved, love righteousness and walk in it. But do not approach righteousness with a double heart; neither associate with men of a double heart; but walk ye in righteousness, O my children!"[1] "O Bikkhus," said Gautama, "I will teach you other precepts that will not decay; hear them, and lay them well and deep in your minds."[2] Confucius used to address his disciples as, "My little children," a term of affection; yet, according to the Mandchu saying, "among ten thousand disciples, there are but six dozen good ones."[3] "Restraining his body, his speech, and his organs of sense and his mind, let the disciple [Brahmachari] stand before his teacher with his hands clasped together."[4]

"To study only," says Confucius, "and not to meditate on

[1] Bk. of Enoch, c. xc. 1, 17. [2] Mahaparanibbh. fol. khya. [3] Ming h. dsi. 82. [4] Manu S. ii. 192.

what one has learned, will profit nothing. To meditate only, and not to study as well, will leave the mind narrow."[1] "For an egg without the yolk is like learning without a teacher."[2] [Does this account for so many addled [eggs] brains among men?] We learn by teaching. "In like manner as a small fire kindles big logs of wood, so also do young disciples sharpen [the wits of] old ones," says Rabbi Nachman.[3] "Hearken unto me, O ye wise," says Bochari-de-johor, "for in truth wisdom is the tree [origin] of good things [virtues], since virtue (or good) is the token of wisdom; and the man who is wise is rich, but the unwise is full of trouble. If thou didst get the wealth of this world, and with it wast short of wisdom, thy name would be but poor, and thy state would be altogether miserable."[4]

Therefore attend. "For with such lore [verses] fathers and mothers teach their children; and those who observe it [impress] give effect to their precepts."[5] Heu-li says: "When the father calls, don't wait [to answer]; only rise and stand up."[6] And in the Li ki it is said: "When the father calls, to say 'Yes,' and do nothing more; when taking anything in hand, to drop it; when having food in the mouth, to spue it; and when parents [old people] go out, not to stand on one side to let them pass—are all contrary to the feelings [or principles] of a dutiful child."[7] "Thy fear of [or respect for] thy father, will make thy sons also respect thee."[8] And remember that "he has no sense who does not obey,"[9] say the Arabs. "Tsze-loo having heard [his father or teacher], was not able to act upon it fully; therefore was he afraid of having heard."[10] "For children yet of tender age who have parents, friends and teachers, must practise good manners and rectitude."[11] "And they must attend, keeping quiet the three agents, eyes, ears and tongue."[12]

[1] Shang-Lun, i. 2, 15. [2] Tamil pr. [3] Taanith, 7, M. S.
[4] Bochari de Joh. p. 177. [5] Putt-ovada, p. 19. [6] Siao-hio, c. ii.
[7] Ibid. [8] Rishtah i j. p. 132. [9] Meid. Ar. pr. [10] Shang-Lun, v. 14.
[11] San-tsze King, 15, 16. [12] Jap. id. p. 695.

"O ye children, you do not know good from evil. I do not only lead you by the hand in words, but I solemnly teach you how to do what I tell you. I do not only give precepts in your presence, but I also raise your ears to them. No one can be ['ying,' full] satisfied [as having done well] who does not perform during the day what he knew in the morning. O ye children, I have taught you old doctrine ['che,' a firm course of action or conduct]. If ye will hearken to my voice, may be you will not have much to repent of. But Heaven's judgments are impending; and Heaven does not go from what it has determined."[1] "Manasseh did not bear in mind the commandments of his father Hezekiah, but he forgot them. Then Samael [Satan] dwelt in Manasseh and stuck to him."[2]

3 For I was my father's son, tender and only *beloved* in the sight of my mother.

For בֵּן הָיִיתִי לְאָבִי, 'I was (a) son to my father;' a stronger expression than A.V.

"*For I was*," &c. "Manasseh was to Hezekiah a son indeed, being his only one."[3] "Love for one's children," say the Arabs, "is money laid out at interest." "Well," adds the Commentary, "does the apostle of God say, that kindness for children and their respect for their parents assuredly leave traces behind [bring forth fruit], and that, too, in plenty."[4] "Amor descendit, non ascendit."[5] "The father's love is to his children; but the love of his sons is to those who come from them."[6] "E più facile," say the Italians, "che il padre faccia spese a dieci figluoli, che dieci figluoli ad un padre: It is easier for one father to spend on ten sons, than for ten sons to do so on their father."

> "My son is my son till he take him a wife,
> My daughter is my daughter all the days of her life."[7]

[1] She King, vol. iii. bk. iii. ode 2. [2] Ascens. Is. c. ii. 1. [3] Ibid. c. i. [4] Rishtah i j. p. 29. [5] Lat pr. [6] Sota, fol. 49. [7] Eng. pr.

"There is no greater [stronger] love than that of children."[1] But as to the different bearing of the father and of the mother towards their children, "the father," say the Arabs, "is more knowing and more generous, but the mother is more loving and more lenient."[2] "Amor tenero delle madri," "the love of mothers," say the Italians, "is tender;" but "amor forte dei padri," "the love of fathers is solid (or strong)." For "chi non sà negare, non sà regnare,"[3] "he who knows not how to deny, knows not how to govern;" but mothers, from their nature, are more yielding.

"As in a game the looker-on, by common consent, will side with one or other of the players, do not mothers show preference for one child above the rest, though all be good alike?"[4] Yet "let no man make a difference between one child and another," say the Rabbis.[5] So that "it is not what thy mother says of thee that counts," say they again, "but what strangers say."[6] The owl's description of her owlets as the most lovely creatures, did not quite agree with the eagle's judgment of them. Yet the Tamil proverb says well, "that the child who never feels his mother's mouth [for a kiss] is like wheat in a soil on which rain never falls." "For there is no affection," says Chānakya, "like that of one's offspring."[7] "Sweet is the office [duty] of a mother in the world; hence, also, sweet are the duties of a father." [But the Commentary explains 'matteyyata' to mean, not "the office of a mother," but "the dutiful honour paid by a son to his mother."[8]] Loqman's fable[9] of "the Gardener" is intended to show the great difference to a child between his own mother and a stepmother. Syntipa's fable[10] is also to the same effect.

Yet the Spaniards have the proverb: "Madre pia, daño cria," also true, that a too tender mother works harm to the child. But a mother both tender and judicious is God's bless-

[1] Kawi Nitish. [2] El Nawab. [3] Ital. pr. [4] Pazhmozhi, 20.
[5] Sabbath, Millin, 135. [6] Ep. Lod. 1304. [7] Chanak. 75.
[8] Dhammap. Nagav. 13. [9] Fab. xv. [10] Fab. xxxii.

ing personified. Of such a mother, take the daughter to wife. "I looked at the dam," say the Georgians, "and I broke in the colt."[1] "A child may be fondled until he is five years old; chastised until he is ten; but when he is sixteen years old, let a son be treated as a friend."[2] "The shade of a tree is pleasant; so is that of a father and mother to a child."[3] "If a child goes a thousand 'ris' away [2500 miles], the mother's heart," say the Japanese, "follows him all that way." "Therefore learn," say they, "that while parents are alive, children ought not to abandon them or give them pain."[4]

"*tender and only beloved.*" רַךְ, 'tender,' 'soft,' 'yielding' to mother's advice. Chald. 'the mother's delight.'

"It is thought, by all who wish to have a tree, that it must be [guided] trained at the beginning. A lion by humbling himself [crouching down] overcomes an elephant."[5] In all languages there are terms of endearment towards children. This is how a Burmese mother addresses her own offspring: "My dear children, attend! In a former state your father and I swam on the water; my husband, a drake, and I lived together like birds, and in the course of time pretty children were born, of which I took the greatest care, found food for them, and carried them on my back." "Stem of my liver, pupil of my eye [pupilla, pupula, κόρη, בַּת־עָיִן, &c.], children of my womb, my breast-blood, my own dear ones, tender hearts are ye,"[6] &c. So we read in the Dsang-Lun that Chom-ldan-hdas spoke agreeable words, with great affection, and comforted the housekeeper Polchi, as parents do to the son who honours them; and then admitted him to the degree of priest."[7]

"What is there of greater weight than the earth and higher than the sky?" asked the Yaksha. Yudhishtira answered: "A mother is [heavier, 'gurutara'], more important than the

[1] Georg. pr.
[2] Chanak. 9.
[3] Lokaniti, 48.
[4] Kuwan ko hen, i. p. 18.
[5] Drishtant. 7.
[6] Putt-ovada, 6, 10.
[7] Dsang-Lun, c. xv. fol. 71.

earth, and a father is higher [more exalted] than the sky."[1] "Such a father," say the Burmese, "cannot be sufficiently spoken of for height and greatness; like Mt. Myemmo [Meru], he cannot be fully reached in words or by description."[2] "For the good deeds of a father and mother towards their children, like those of high Heaven, are immeasurable."[3] "Sleep on," said the Sultan to his infant princess—"sleep on, my child; sleep, thou pupil of thy father's eyes! I entrust thee to the Lord of all. Then the mother, weeping, washed her babe's body with her tears and said: Thy mother is wretched! thy father will forsake thee; but thy mother is not of that way of thinking. I am three parts of my child, with it to perish or live. If perish thou must, life of my soul! then thy mother must also perish with thee."[4] "Come to thy mother's bosom, O babe!"[5] "Sweeter than ambrosia," say the Tamils, "is the rice cooled by the little hand of one's child passing through it; and it is a 'golden' pleasure to hear him talk."[6] "For the man has not heard the most pleasing of all the sounds in the world, who has not heard the prattle of his own children."[7]

To Meng-moo-pa, who inquired about filial piety, Confucius said "that when a child was ill, the father and the mother alone felt sorrow from it."[8] "While your parents are alive, do not go far from them; but if you must go from them, have a fixed abode," said also Confucius."[9] "There are three ties among men: between prince and subject, justice; between father and son, filial duty; between husband and wife, obedience." "Filial piety, affection between father and son, is one of the ten duties of mankind."[10]

Clit. "Si unquam ullum fuit tempus mater cùm ego voluptati tibi
Fuerim—obsecro—ejus ut memineris."[11]

[1] Maha Bh. Vana P. 17346. [2] Putt-ovada, 6. [3] Mong. mor. max. [4] S. Bidasari, i. p. 5, 6. [5] Beng. pr. [6] Cural, 64, 65, 69. [7] Lokopak. 18. [8] Shang-Lun, i. ii. 6. [9] Id. ibid. iv. 19. [10] San-tsze King, 27, 28, 40, and Ming Sin P. K. c. xii. [11] Ter. Heaut. v. 4.

4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments and live.

"*He taught me also*," &c. "A man, from being very wicked, suddenly became filial, through the example of his mother, who herself had been good and obedient. For in like manner as one copies writing set by the master, so also does a child, who sees his parents dutiful, copy them, and learn filial piety. But the reverse is also the case."[1] "Keep thy mother's words, O my son," said old Groa, from the grave, to her son on his way to Menglöd's castle, "and let them dwell in thy breast; for thou shalt have enough happiness through thy age [life] if thou bear in mind my words."[2] "If a son," says Confucius, "does not depart from his father's rule of conduct for three years, he may be called a dutiful son."[3]

As regards teaching: "If a great and learned man is really patient [forbearing and indulgent] and sedate, he will help [teach] slowly and at length. For he who is versed in the Shastras, speaks always healthily, and gives pleasure to others."[4] "For conversing one night with a wise man is of more avail than reading books ten years."[5] "And a father can confer no greater benefit on his son than to enable him to rank first in the assembly of the learned."[6] "Take firm hold of my words," said Enoch, "in the thoughts of your heart; and do not let them be effaced from your heart; for I know that sinners counsel men to commit sin in secret."[7] "Every teacher of youth," says the San-tsze-King, "should explain fully, state the facts, define the words, explain the reasoning, and, when reading, define the periods distinctly."[8] "In teaching children," says Wang-keu-po,[9] "one should not be hasty or impatient; for if you [hate] reject the iron, you cannot

[1] Den ka cha wa, vol. i. 18, 19. [2] Edda, Grôugaldr. xvi.
[3] Shang-Lun, iv. 20. [4] Kawi Nitish. vi. 3, 4. [5] Chin. pr. 29.
[6] Cural, vii. 67. [7] Bk. of Enoch, xciv. 5. [8] San-tsze-King, 54.
[9] Sacred ed. 11th max. p. 4—87.

make steel [which is made by repeated forging, to reduce the weight of iron, until it cannot be reduced any further]. If to-day you are urgent and to-morrow dilatory, your children cannot improve. You must bring them by degrees into the right way, and set them an example. The posterity of the holy man Confucius never got angry; that of Tsang-tsze never scolded."

"But," said Confucius, "I will not teach one who would not apply himself to knowledge."[1] "And there are many worthy men fit to give advice who do not live in the cold open air [not tuft-wearers, ascetics]. Sesamum-seeds bring the sweet scent of flowers; but barley, never."[2] "The teacher who has at heart to instil virtue, should give instruction without hurting his pupil [Culluca says, 'without too much of the rope, cane, or other punishment']. He should use sweet and gentle speech."[3] "As a father teaches his son; encouraging him who has little aptitude for instruction."[4] But "learn in youth."[5] "He who truly fills both of one's ears with divine knowledge, is to be looked upon as a father and a mother, and is never to be aggrieved."[6] "He [the Brahmachari] is taught that if the sacred 'gayatri,' 'om,' 'bhu,' 'bhur,' and other mystic terms, are repeated every day without ceasing for three years, they will ensure supreme bliss in God, and an existence in the form of thin æther [spiritual, heavenly]."[7]

5 Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.

"*Get wisdom*," &c. "My son," said Rabbi Barachiah Hanakdan, "get wisdom, love uprightness (or perfection); reckon a fool as a shadow of naught; and turn aside from the counsel of the foolish."[8] "The acquisition of knowledge is best for [human] beings, as it appears to me," said Nārada.

[1] Shang-Lun, vii. 8. [2] Drishtanta, shat. 6. [3] Manu S. ii. 159.
[4] Shang-Lun, i. ii. 20. [5] Atthi Sudi, 29. [6] Manu S. ii. 144.
[7] Id. ibid. 82. [8] Mishle Shu'alim, 59.

"Let a man consider among men established [firm] in virtue, well versed in the Vedas, and devoted to their own self-improvement, where the reciprocity of good is found among the four classes [or castes]."[1] "Forget not virtue, forget not excellence," said Avveyar.[2] "O Samedha pandita," said Dipankara, "having secured this fourth 'paramita' [perfection], take in earnest this paramita of wisdom, if thou wishest to acquire truth [or supreme intelligence]."[3] But strive; "for a perfect man is not so from himself; no man is perfect (or accomplished) from himself alone."[4] "For there are a thousand 'kings' [sacred books] and ten thousand classics; but filial piety and justice (or goodness) come first."[5]

"And despise not wisdom because it is but little [at a time; it comes slowly]. One washing [cleansing] goes to support life."[6] But choose a good teacher. "For a false teacher impedes [binds] us in all our actions; the middling teacher also hinders us by a multitude of mantras [spells]. But an excellent teacher combines the whole power of excellence."[7] "My son," wrote Syed Abd-ul-Jaleel to his son, Meir Syed Muhammed, "you know how fond I am of my books; therefore take good care that no harm happen to them. And as regards yourself, make every effort in your studies. Do not limit yourself to one science through idleness; but remember that the bee when feeding on any fruit, gathers from it for our use the two substances, wax and honey."[8]

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

"*Forsake her not*," &c. "Love letters [instruction, learning]," wrote Sbauf to Pepi, "like thy mother."[9] "Wisdom," say the Arabs, "is a well-advising minister [vizeer] and a helper towards happiness, who saves the man that obeys him;

[1] Maha Bh. Shanti P. 10587. [2] Atthi Sudi, 30, 46. [3] Durenidan. Jat. p. 21. [4] Chin. pr. [5] Ming Sin P. K. c. i. [6] Lokaniti, 6. [7] Vemana, i. 8. [8] Pers. Reader, vol. ii. [9] Pap. Sall. ii. 4, 2.

but he who disobeys him perishes." "Wisdom is a faithful counsellor, but wealth is a departing guest." "Wisdom leads to eminence." "Yet a wise, learned man without manners [adab] is like a champion without weapons."[1]

7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.

'Wisdom is רֵאשִׁית, the chief or principal thing;' 'the beginning.' Chald. רֵישׁ, 'the head;' Syr. id. LXX. omit it. Arm. Copt. agree with Heb.

"*Wisdom is the principal thing*," &c. "Wisdom [or virtue, religion, 'dharmam']," said Bhishma to Yudhishtira, "is the birth [first thing, beginning] of men; it is ambrosia to the gods in heaven. In the past [dead] estate, endless happiness is enjoyed through wisdom (or virtue) by those who have passed away."[2] "The Sage [dāna] asked the Spirit of Wisdom, What is the most precious possession on earth? And the Spirit of Wisdom answered, Wisdom is the best of all wealth on earth."[3] "To the wise and contented man, but little misfortune will happen."[4] "Who then is to be called rich and who poor? asked the Sage. He is called rich, answered the Spirit, who is perfect in wisdom; and he is called poor who lacks it."[5] "He in whom is all wisdom has everything. But he who has it not, what has he got?"[6] "Yet even the most learned are in need of counsel," say the Rabbis.[7] Still, "learn wisdom as if dying to-morrow."[8] "Faith is wealth; morality is wealth; modesty and a tender conscience [fear of sinning] are also a welcome treasure; so are knowledge and liberality; but wisdom is the principal wealth." "He who possesses that wealth, even if he has a wife and children, will be free all his life, and will spend it free from [error] folly."[9]

[1] Meid. Ar. pr. [2] Maha Bh. Śhanti P. 7065. [3] Mainyo i kh. c. xlvi. 6.
[4] Id. ibid. c. xxxiv. [5] Id. c. xxxv. [6] Millin de Rab. 346.
[7] B. Fl. [8] Mong. max. R. [9] Suddhammapal. p. 145.

"Buy wisdom and live."[1] "For there is no friend equal to wisdom."[2]

"Virtus omnibus rebus anteit profecto.
Virtus omnia in se habet ; omnia
Assunt bona in quem pene est virtus."[3]

"Hjam-dpal [wisdom] is the chief and best rule (or method) for the great vehicle [transmigration]."[4] "Wealth, kindred, life and work, and, fifthly, wisdom, are all respectable in their way; but the fifth is by far the most important of all."[5] "The gift of virtue [and wisdom] is the best of gifts."[6] "And sweet is the acquisition of understanding."[7] "Of all things, wisdom is said to be the very best."[8] "Knowledge is the greatest happiness in the world ; knowledge is like itself, alone. Truth is knowledge."[9] "Consider, which is the one race of men that is first among the rest? What does it profit to go about without knowledge [or understanding]? A man of understanding may be born of any race whatever."[10] "He who knows wisdom, knows all things."[11]

"He," says Rabbi Nathan, "who keeps the words of the Law as the foundation, and looks upon the way of the world as accessory, gets a root [foundation] in the world ; but he who does the contrary, becomes [taphel] accessory [that is, only outward, without a foundation]."[12] "Son," said the Spirit to Shuka, "take, take to the worship of Hari [Krishna, Vishnu], that severs and cuts asunder the iron fetters and trammels of the world."[13] "Yudhishtira having asked his brothers which is best, wisdom [virtue, dharmam], wealth, desire, or worldly possessions, Vidura said: By wisdom [practical wisdom, virtue, dharmam] the Rishis have crossed over [either to 'the other side,' or have excelled in virtue, wisdom, &c.] ; by it (or in it) are the worlds established ; by it, the gods have shone forth ;

[1] Mishle As. xii. 53. [2] Kobitar. 133. [3] Plaut. Amphit. ii. 2.
[4] Hjam-dpal, fol. iv. [5] Manu S. ii. 136. [6] Dhammap. Tanhav. 21.
[7] Id. ibid. Nagav. 14. [8] Hitopad. introd. [9] Vemana, i. 171.
[10] Id. ibid. iii. 230. [11] Kudat ku B. c. xii. [12] R. Nathan, c. xxviii.
[13] Pancha Ratra. ii. 7.

and wealth is included in wisdom." "To have wealth with wisdom, is the best lot of man," says Pindar.[1]

"Wisdom, O King, is the best gift [quality], wealth is the mean, and desire comes last; therefore ought one to devote himself with his whole soul to the excellence of wisdom and to the good of all beings."[2] "Wisdom coming to a Brahman said: I am thy great treasure—keep me; do not make me over to a scorner; and then I shall become most powerful." "But if thou art acquainted with some Brahmachari who is pure, subdued and attentive, and a vigilant keeper of so great a treasure, then make me over to him."[3] [Here 'vidya' is the wisdom of knowledge or perception, while 'dharmam,' or virtue, is wisdom put in practice.] "Reckon wisdom a better [first cause] foundation than mere worship; and the mind also better than mere words."[4] "The power of great knowledge [wisdom] is a door to religious enlightenment; it gives the supreme knowledge of that which is thereby made clear."[5]

"Among beings," says Bhrigu, "animated ones are the best; and of these, those who have intelligence; among these, men are the best; and among men, Brahmans."[6] "Wisdom is set before us as the best thing," says Manu.[7] "Mater omnium bonarum artium est sapientia," says Cicero.[8] "Sapientia hominis est custos."[9] "Sapientia nihil est melius."[10] "Understanding is the richest of all riches."[11] "A man's learning is his jewel, and his intelligence is an ornament in every company."[12] "The believer's prey [game] is—to find out wisdom."[13]

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

וּתְרוֹמְמֶךָּ, 'and she shall raise thee on high.' LXX. *περιχαράκωσον αὐτήν*, 'fence her round with a mound or a palisade,' 'defend and

[1] Pyth. ii. 101. [2] Maha Bh. Shanti P. 6215. [3] Manu S. ii. 114, 115. [4] Vemana, iii. 224. [5] Rgya-tcher r. p. c. iv. [6] Manu S. i. 96. [7] Id. ibid. i. 16. [8] De Legib. i. [9] Id. De Finib. iv. [10] Id. De Nat. D. ii. [11] A. Ubeid. 86. [12] E. Medin. 67. [13] Nuthar cllal. 184.

fortify her;' from one of the meanings of סלל. R. Yarchi renders סַלְסְלֶהָ by תפסה, 'lay hold on her,' or 'search into,' and brings Jer. vi. 8 to bear on 'searching as for grapes' stored in baskets, סלסליה. But the rendering of the A. V. is quite correct.

"*Exalt her*," &c. "To wisdom," says Ajtoldi, "belongs [or is attached] honour for every one, whether he be high or low."[1] "I bow devoutly to Manju Sri [the young god of Wisdom]," says Saskya, "to him who is exalted above gods and above the knowledge of inferior deities; who is all eyes from head to foot. I worship at his feet who is the [top] chief of all joy; with my forehead on the ground, I adore him who is the one guide in every case."[2] "We worship that most upright, pure Wisdom created by Ahura Mazda, which Zarathustra worshipped, saying: 'Arise from thy throne and come forth from thine abode, O most righteous and pure Wisdom created by Ahura Mazda. If (or when) thou art in front of me, wait for me; when thou art behind me, let me reach unto thee.'"[3] "Since knowledge stands on the highest [degree] rank, and great honour results from application to it, he who possesses it has double honour, while fools remain dead under the earth."[4]

"[Instruction or] wisdom gives a good name in the world, and when some great affliction befals one, it lends a hand."[5] "To whatever place you may go, learning is an honour,"[6] say the Tamils. "To all men [παιδεία, education] learning is an honour,"[7] say the Greeks. "I, Wisdom, provide perfect wisdom for an ornament."[8] "And there is no friend equal to wisdom."[9] "If one were to fix the price (or value) of wise and good men, wisdom would be joy and pleasure after all things ended [that is, superior to all other things]." "Like the Chintamani, which when at the top of the Khan's horse-tail [standard] holds (or protects) its place and position, so also is the shining (or brilliancy) of the wise." "A king is great in his own country,

[1] Kudatku Bil. xi. 34. [2] Saïn üghes, fol. 1. [3] Dīn Yasht, 2. [4] Borhan-ed-d. ii. p. 72. [5] Niti nerivilac. 6, 7. [6] Av. Kalvi or. 30. Γνωμ. μον. [8] Hjam-dpal, fol. vi. [9] Lokaniti, 22.

but the godly [wise] man is in honour in whatever country he may happen to be. A gay flower may do for an ornament on a feast-day; but for a head ornament, a jewel is valued everywhere."[1] "Fear the Lord and gain understanding in His truth; so shalt thou be exalted."[2]

"Gain education [instruction]," say the Arabs, "and thou shalt have glory."[3] "Nam quidquid fit cum virtute," says Publius Syrus, "fit cum gloria."[4] "For the wise disciple is before the common people like a cloth of gold."[5] "But inasmuch as the wife does not see the Brahman in her husband," although the "pandit is said to be respected and honoured everywhere,[6] yet," say the Arabs, "a man in his own house is neither honoured nor despised."[7] "A learned man, though he be of a low family, is yet of a high caste,"[8] say the Tamils. "Knowledge and wisdom give honour (or dignity)."[9] "Think not that superior rank comes from birth or wealth, and not from knowledge."[10] "For learning is greatness."[11] "And the wise when they leave their abode and go to some other place, find honour there. The Chintamani is valued everywhere; but of what use is it while it remains at the bottom of the sea?"[12]

"Let instruction come to thy bosom; it has great power for all honours"[13] [leads to them.] "A king and a good man are not alike. The king is honoured in his own country; the good man is honoured everywhere."[14] "Kings shine only in their own country; but learned men coming to another country shine like the full moon."[15] "Have lofty thoughts towards both God and man; for thy respectability will be according to thy mind."[16] "For wisdom gives enjoyment, grace and glory."[17] "Tsze-chung asked Confucius how virtue might be

[1] Saïn üghes, fol. 7, 9. [2] Mishle As. ii. 32. [3] Meid. Ar. pr
[4] Publ. Syr. [5] Millin, 300. [6] Chanak. shat. [7] Meid. Ar. pr.
[8] Tamil pr. 2566. [9] Id. 3518. [10] Nanneri, 22. [11] Nitivemba, 14.
[12] Saïn üghes, fol. 5, and Legs par b. pa, 17, fol. 5. [13] Pap. Sall. ii. 4, 5.
[14] Naga Niti, 135, 227, Schf. [15] Lokopakan. 195. [16] Akhlaq i muhs. xi.
[17] Rajanitish. in Kobitaratna, 72.

exalted; he answered, Allow yourself to be governed by sincerity and good faith, and proceed uprightly; thus shall you exalt virtue."[1] "When virtue is established, fame will be lasting."[2] "Let those with whom thou hast to do, respect thee rather than fear thee; for worship attends respect, but hatred fear."[3] "There is no greatness," say the Arabs, "with a lack of education" [instruction and manners, 'adab.'] "The highest rank is not reached without a finished education" [lit. dignity, beauty of 'adab.'] This is thus explained in the Persian Commentary: "Every one who lacks education and manners continues shut out from greatness, and will never belong to the rank (or degree) of noble, great, remarkable and distinguished men. A man without education, how can he be great, albeit his birth be noble? Be well educated; so shalt thou become great: for greatness is the outcome [offspring] of education."[4] "The well-educated [wise and good] man," says Confucius, quoting the She King,[5] "he shines—honour to him!—by goodness and virtue; he continually receives his blessings from Heaven."[6]

9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

לְוִיַת חֵן, 'a wreath of grace;' 'a graceful wreath' or 'twist,' in allusion to head ornaments of gold, &c., or to wreaths of flowers worn at feasts, &c. LXX. στέφανον χαρίτων, 'a crown,' 'garland of graces.' The text also means the sense given by the A.V., as understood by Tevunath Mishle, of 'graces,' or sundry gifts of wisdom; and Chald. 'beauty of grace.'

"*She shall give*," &c. "The ornament of men lies in their education; that of women in gold."[7] "A good knowledge of Scripture is the ornament that pleases most in the mental superiority of a high-priest [pandit]."[8] "A man may have

[1] Hea-Lung, xii. 10. [2] Gun den s. mon. 209. [3] Pythag. S. 48. [4] Ali b. A. T. 17, and Comm. [5] Bk. Ta-hia p. Kia-lo. [6] Chung y. c. xvii. [7] Nuthar ellal. 52. [8] Kawi Nitish.

birth, figure and youth, yet if he have no good qualities (or learning) he is not handsome. Peacocks' feathers, though beautiful to look at, are not a fit ornament for a great man."[1] "The moon is an ornament to the stars; a husband is an ornament to a woman; a king is an ornament to the earth; and wisdom is an ornament to all."[2] "When that real greatness exists in a man, what need is there of other ornaments?"[3] "The ornament of learning is called an ornament indeed."[4] "I give thee," said Indra to Vasu, king of Tchedi, "a crown of victory that shall not wither, made of lotuses. It is called 'Indramāla,' the wreath of Indra. Let it be to thee thy wealth, thy fame, thy great Incomparable."[5]

"The man who is adorned with qualities and with the diadem of perfect virtue, mounts the horse of friendship, and with the sword of knowledge in hand, destroying his enemies, impurity and others—joyfully rides like a king to Nirvana."[6] "Study; for knowledge is an ornament to those who have it; it is grace, and a title to all things praiseworthy. Make progress every day in learning, and then float in a sea of useful things [advantages]," says Muhammed Ben Hasan.[7] "The ornament of the wise is their understanding."[8] "Who is he that wears a beautiful ornament? He that is accomplished in virtues (or moral law)."[9] "The disciple who is attentive, and has become like Hjam-dpal [the young god of wisdom], gets understanding in books [Scriptures], which is an ornament to him."[10] "Learning is a crown to a young man and wisdom is a collar of gold, and truth and right (or justice) are a brilliant light; but a lie is a burning fire."[11] "Precepts borrowed from the writings of old sages, give faith, reverence and piety, to the child who learns them."[12]

"My heart is thy place, and the crown of my head is the

[1] Legs par b. pa, 272. [2] Chanakya, sh. 6. [3] Shadratna, 6.
[4] Av. Kalvi Or. 5. [5] Maha Bh. Adi P. 2348. [6] Subhasita, 15.
[7] Borhan-ed-d. c. i. [8] Mishle As. ii. 11. [9] Phreng wa, 3, Schf. add.
[10] By. ch. sgron ma, fol. iii. [11] Meid. Ar. pr. [12] Bslav cha gtsam pa.

dust of thy feet," says the disciple to the teacher of wisdom.[1] "Kings who wear gold ornaments are not to be compared with learned men who do not wear them. Are the members of the body which are adorned with jewels to be compared with the eye that sees without them?"[2] "For virtue protects the head."[3] "Wouldst thou, Mitra Dzogi," said the king, his father—"wouldst thou forego the crown set with fine Chintamani, the badge of the power thou hast, the necklace of pearls, the bracelets, anklets and earrings of gold which are thine, to go and wander about as a priest?" "Father," answered Mitra Dzogi, "all those ornaments and jewels that have cheated my body, I must leave at the graveyard. I go to seek ornaments of the vows I take in the mind that changes not."[4] "Wisdom," says Bhartrihari, "is indeed real beauty in a man; it is his hidden treasure of precious wealth; an ornament of grace to him, and a source of fame and glory. And since wisdom teaches him also who teaches it—since it is the dearest friend in distant travels, and is the most divine gift, worshipped even by kings—no wealth equals it; but he who has it not is a brute."[5] "Virtue is the cause of prosperity [good fortune], and the root of application. The fruit of wealth is sensuality; but the fruit of wisdom is a precious ornament."[6] "Confucius says that young people ought to learn filial piety, then to behave with propriety, be truthful, &c., and then their education will be an ornament to them."[7]

"Instruction (or education)," says Demophilus, "ὁμοία ἐστὶ χρυσῷ στεφάνῳ, is like unto a crown of gold; for it brings both honour and profit."[8] "And the person [body] of those who are kind to others, shines through their good offices, and not from the sandal-wood they rub themselves withal."[9] Confucius says, in the Ta-hio,[10] "that riches adorn the house, but virtue adorns the person." "The beauty of learning is beauty

[1] Nizami, p. 102. [2] Nanneri, 40. [3] Telugu pr. 2412.
[4] Mitra Dzogi, p. 4, 5. [5] Nitishat. 16. [6] Telugu stor. p. 7.
[7] Siao-hio, i. [8] Demophili Simil. ed. G. [9] Nitishat. 63. [10] Ch. vi.

indeed, for it shows mental excellence."[1] "Wisdom constitutes thy crown; discretion (or humility) is as shoes to thy feet."[2] "But, O Ahura, I, Zarathustra, mind heavenly things; O Mazda, who art Most Holy! let my embodied spirit attain to purity and strength of life through [thy] power; let the sun shine, and Armaiti [Wisdom, the daughter and consort of Ahura Mazda, under whose charge the earth is placed by him] be in [his] kingdom, and give a blessing on works [wrought] through Vohu-Mano [the good Spirit]."[3] "There is no greater friend than the ornament of rich qualities."[4]

"*ornament of grace.*" "Of grace,

χάρις δ', ἅπερ ἅπαντα τεύ-
χει τὰ μείλιχα θνατοῖς,
ἐπι φέροισα τιμάν,[5]

which," says Pindar, "works all things that are soothing or agreeable to mortals, and brings honour with it." "For man's person is more adorned by wisdom than by jewels;" "and is an ornament that lasts."[6] "O Osiris [said to Aufanch the departed], thy father Tum [the evening sun] has [put on] bound thee with the wreath of justification; with that frontlet of life. O beloved of the gods, thou livest for ever!"[7] "Isaiah saw in the seventh heaven, where Adam, Abel and Enoch were, other saints with crowns of glory not yet on their heads;" "and other crowns and thrones of glory;" "and crowns of splendour."[8]

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

שְׁנוֹת חַיִּים, "years of life." 'Thy' is not in the text, though the LXX. have ἔτη ζωῆς σου. 'Thy' seems to restrict the sense to this present life only; whereas "the wisdom that cometh from above" ensures life everlasting also—implied in years of life, existence.

[1] Naladiyar. Kalvi, 1. [2] Yalkut Tanch. R. Bl. 480. [3] Yaçna, xlii. 16. [4] Kawi Nitish. [5] Ol. i. 48. [6] Nütsidai ugh. 20. [7] Rit. of the Dead, xix. 1. [8] Ascens. Is. xi. 40, ix. 10, 12, &c.

"*Hear, O my son.*" "Now will I tell thee, as unto a dear child, things that be for thy good," said Theognis; "lay them in thy head and heart. Never do evil—no, not even when urged to do it; but take counsel deep within thyself, with thy good mind."[1] "Tell me, father," said Shuka to Vyāsa, "which is the best virtue? The best virtue, answered Vyāsa, is devotion [tapa:]. When thou hast concentrated thyself and thy senses, as under a cover, then shalt thou see with thy soul the best Soul—eternal, all-pervading, immense, like fire without smoke—Brahmă, who is himself the origin of what has been and of what shall be. He who has become acquainted with him shall receive another existence, whether man or woman."[2]

"He," says Confucius, "who is intent on acquiring perfect virtue [love of humanity], does not seek his life to the prejudice of virtue. He would rather destroy his body for the sake of perfecting virtue."[3] "Men, however," says Syntipa, "will prefer their life to either gain or riches."[4] "Let a good son remember [think or mind] the gift [grace] of God that gives life [or increase] to that which his teacher tells him—to practise truth and to take to heart his transgressions. May thy life be as long as mine [110 years]," said Ptah-hotep; "acquired thus, and spent in the king's favour, and praised by the [elders] chief men in the land."[5] "The wise man," says Confucius, "does not trouble himself about eating and drinking, but about the right way. The husbandman may suffer hunger within [at his work]; but instruction!—it possesses wealth and happiness within itself."[6] "The Joo (or literates), disciples of Confucius, make efforts early and late, and never drop their books from their hands. This leads to talents and learning, to excellence and to intelligence, to complete merit and to perfect reputation."[7]

"Where there is filial piety, Heaven grants happiness; but

[1] Theognis, 1015. [2] Maha Bh. Shanti P. 9038. [3] Hea-Lun, xv. 8.
[4] Syntipa, fab. 12. [5] Pap. Pr. xix. 5, 6. [6] Hea-Lun, xv. 31.
[7] Chin. Mor. Max. Medh. dial. p. 190.

when it is the reverse, happiness does not come."[1] Accordingly we are told that "a son of poor parents, but filial towards them, had no clothing for cold in winter, and gave all his food to his father and to his mother, but himself fed on coarse rice only. Once when his father's life was despaired of and no physician could be had, he made a vow to Heaven to exchange his life for the life of his father. The father suddenly recovered, and his house prospered abundantly. So, children, do the same."[2] "If thou hearkenest to [my instruction] what I have told thee," says Ptah-hotep, "thy plans (or affairs) will prosper."[3]

"Set up (or worship, honour) as a god the Lama who understands and teaches thee the meaning and sense of Scripture."[4] "From obedience [to him, to authority] comes greatness," say the Osmanlis.[5] "I have spoken to thee, O my son," said Ajtoldi; "I have given thee this my own counsel, O my son. Receive it from me, and hearken to me."[6] "My son," said Ptah-hotep, "it is a happy chance to keep the [breath] inspiration of good words, and to treasure them up in writing for others. He who brings them will never meet with misfortune in the earth, but will increase in good."[7]

11 I have taught thee in the way of wisdom; I have led thee in right paths.

הֹדַרְכְּתִיךָ בְּמַעְגְּלֵי יֹשֶׁר, 'I have made thee tread or (walk) in the ways (or ruts) of righteousness;' 'paths' would more properly be נְתִיבוֹת, 'tracts trodden by the feet of wayfaring men.'

I have taught thee," &c. "Is virtue, then, to be taught or not? If one purposed to learn the virtue wherewith good men are made what they are, where had one better go to inquire? Why, to the good men themselves. Where else would you go?"[8] "He that teaches what he does not himself

[1] Koku ni naru no den shu, p. 3. [2] In Shits mon, i. p. 3, 4. [3] Pap. Pr. xv. 8. [4] Oyun tulk, p. 11. [5] Osman pr. [6] Kudat ku Bil. x. 23, 24. [7] Pap. Pr. xv. 8, 9. [8] Plato, περὶ ἀρετ. i. 2.

practise, is like a blind man who holds for others a lamp in his hand, but is himself in the dark."[1] "For teaching without practice is no teaching."[2] "As if one showed the way to a man gone astray, or as if one brought a lamp into a dark place for men with eyes to see the form of objects, so, O Gautama, has thy speech been to me; my faith [trust] in [alāra] crooked ways is like the chaff before a mighty wind, or like myself in a rushing stream. It is gone. Accept me as thy devoted disciple."[3] And Ennius—

> "Homo qui erranti comiter monstrat viam
> Quasi de suo lumine lumen accendat, facit
> Nihilominus ut ipsi luceat, quom illi accenderit."[4]

"Παραινέσαι σοι βούλομαι τὰ σύμφορα: I will counsel thee for the best," said the Choragus to Œdipus.[5]

"Confucius gave good advice to others by inducing them to follow him gradually. He grounded one well in literature, and bound one over to follow discretion." "If I wished to stop short, I could not; I exerted my powers to the uttermost; so that I got his teaching deeply fixed in my mind."[6] "Maku [Meng-tsze] and Si Koi [Yu] having listened to the voice of their teachers, made the way plain for others."[7] "Now," said Twang-kang to his people, "I have made plain to you the interior of my heart and reins. I have openly told you, my people, the nature of my intentions."[8] "It is, however, easy for everybody to give advice to others; but one's own consistent practice of virtue is the part of great minds (or of large-hearted men)."[9]

"If a man first of all settles himself according to right principles, and then teaches others, that man will not suffer for it. Let him first so influence [tame, curb] himself that he may influence others; but the taming [subjugation] of self is difficult (or hard)."[10] "A good man gives instruction without

[1] Sepher Ham. B. Fl. [2] Drus. Ad. B. Fl. [3] Mahaparanib. fol. li. p. 45.
[4] Ennii incert carm. 770. [5] Œdip. Col. 464. [6] Shang-Lun, ix. 10.
[7] Gun den s. mon. 689. [8] Shoo King, iv. 11. [9] Hitopad. i. 107.
[10] Dhammap. xii. 158.

deception, honestly. The mean man gives it falsely when asked for it."[1] "He who is wise and intelligent, but crafty (or false) withal, is not fit to teach others, neither is he respected. But he whose nature is upright, and neither false nor crafty, is respected even by the gods."[2]

"Mangala, overjoyed when he saw the dge-long [priest] Paltschi frightened at the sight of the heap of his own bones, left from former births, said to him: My godly [spiritual] son, I have put into thy heart everything necessary, and thou hast heard from me everything about successive births [transmigrations]. Having said this, Mangala went up to heaven; and the dge-long Paltschi followed his mother home, as a young colt follows his dam."[3] Likewise "did the Khan betake himself without delay to the pathway shown him by his teacher Naganchana, and went on happily in that way."[4]

"As the potter does not try to break, but to adorn the water-pot, so also does a teacher try not to let his pupils go to perdition; which is for their benefit."[5] But teachers vary. "He who really is a teacher," says Vemana, "speaks and shows all about Shiva. He will show clearly the way to Brahmaloka [heaven]. He examines well his pupils, and dispels the darkness of their ignorance."[6]

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

"*When thou goest*," &c. As regards starting on the journey through life alone without wisdom, Vidura's advice to Dhritarashtra is good: "Let him not start alone on his journey."[7] "The fruit of talent (or power) and worship is firmness (or constancy) in hearing, and no wavering in difficulty [Kawi], in understanding [Jav. Comm.]."[8] "As wisdom (or knowledge) is the only friend in a strange land, the learned son only took

[1] Legs par b. pa, 119. [2] Dsang-Lun, c. xv. fol. 73. [3] Id. ibid. c. xv. fol. 80. [4] Siddhi Kur, xiv. [5] Lokaniti, 38. [6] Vemana, iii. 5. [7] Maha Bh. Udyog. P. 1016. [8] Kawi Nitish.

with him a few books on his journey, and they made his fortune."[1] "God," said Ptah-hotep, "will instruct thee in the words of old (or of the beginning). Make it good [teach them] for children and for old men. He that hearkens to it will walk in all uprightness of heart, and his words will not breed disgust (or surfeit)."[2] "No man," say the Rabbis, "stands firm in the words of the law unless he has stumbled against them."[3]

13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

הַחֲזֵק, 'embrace instruction,' and אַל תֶּרֶף, 'flag or relax not.'

"*Take fast hold of instruction*," &c. Seeing that מוּסָר, instruction, implies chastening, and that our trials or chastenings are proofs of God's fatherly wisdom and care of us, and thus often prove our greatest blessings, and are to be 'embraced' as such, this verse might be taken in connection with ch. iii. 11, 12, 'instruction' here meaning 'chastening,' and 'life,' our existence, including "the life that now is, and that which is to come," to which our trials lead us. חַיֶּיךָ, although idiomatically 'thy life,' is, nevertheless, a plural that means 'thy lives.' As the Arabs say in a way:

"A man who has knowledge (or science) never ceases to live."[4] The Li-ki [Hio-ki], as quoted in the San-tsze King, says: "As a gem unwrought is not a perfect object, so a man who is not instructed cannot know justice [rectitude];" upon which Wang-pih-ko remarks "that here [e] justice, rectitude, means [Tao] 'the right way.' Though a man have a beautiful gem, if it be neither cut nor ground [polished], it is not a perfect object, and is useless. In like manner, although a man be endowed with excellent talents, if he is not diligent in inquiring, he cannot know reason, rectitude, the right way and virtue. Finally, he cannot be said to be a perfect man."[5]

[1] Telugu st. p. 8. [2] Pap. Pr. v. 4, 5; also quoted at p. 17.
[3] Ep. Lod. 77. [4] Meid. Ar. pr. [5] San-tsze King, 13, 14.

"I have spent whole days without eating," says Confucius; "I have gone through whole nights without sleep, in order to think. But it profited me nothing. There is nothing like instruction ['hio,' the study of ancient authors]."[1]

The Buddhist, however, differs. "Profound meditation is one door to religious enlightenment; it emancipates completely the mind." "The power of profound meditation removes all hesitation in judgment." "Profound meditation also renders the religion of Buddha more completely clear."[2] "I teach thee," said Sbauf to his son Papi, "to love instruction [like] thy mother. He who attends to it from his childhood is honoured in life."[3] "I tell it thee, O Papi, the blessing of one day at school is for ever and aye. The works [result] of it are like mountains. They are what I wish to make thee love. They deliver from the enemy."[4] "Read, O my son," says Chānakya. "What comes of idleness? He who is not read becomes a labourer; but he who reads [studies] is sought out by the king. Read, O my son, day by day."[5] "Give thy heart to letters," said again Sbauf to his son Papi. "In truth, there is nothing superior to letters; they are, like waters, deep. He who is established [resides] in Hemhan [a college or sanctuary at Silsilis] is not easily put down."[6] "O man," said Buddha to his son, "all my wealth in gold, silver, precious stones, &c. [Buddha's lore], I wish to give to one who will hide it and keep it. [Take it] desire and love it as thine own."[7] "Instruction [learning] is a treasure that requires no guard (or watch) over it."[8]

"Ho-ei [also called Tsze-yuan, a beloved disciple of Confucius, who died early] was a man indeed," said Confucius. "He chose the 'constant mean' [between two extremes]; gained one good [virtue], held it tight, pressed it to his bosom, and would not let it go."[9] "Instruction [education]," say the

[1] Hea-Lun, xv. 30. [2] Rgya-tcher r. p. c. iv. [3] Pap. Sall. ii. pl. 4, l. 5. [4] Id. ibid. pl. 9, l. 4. [5] Chanak. 25, J. K. [6] Pap. Sall. ii. pl. 4, l. 2. [7] Dkar padma, fol. 23. [8] Matshaf Phal. [9] Chung y. c. viii.

Greeks, "is the staff of life; it teaches the way to act."[1] "He who repeats his lesson (or task, exercise) a hundred times, is not like him who goes over it a hundred times and one." "Repeat and go over, and thou shalt require no balsam [over the weals of the rod, for not knowing thy lesson]," [2] say the Rabbis. As the people of Tsin said, speaking of the kingdom: "Strive to death to hold it; do not give up."[3]

"Learn (or study) wisdom as if dying to-morrow."[4] "Learning suffers no damage."[5] "Learning is greater wealth (or riches) than other possessions."[6] "Instruction is wealth; learning is fame."[7] "The learned have hands."[8] "The learned man is greater than a king."[9] "When thou hast acquired that good thing [learning], thou must needs not let it go."[10] "It is the part of perfection to choose the good and cling to it with all one's might," says Confucius.[11] "And take fast hold of virtue."[12] "Hear the qualities of instruction," say the Telugus. "Learning gives increase [blesses] him who teaches, and him who receives instruction."[13] "He," says Confucius, "who has studied without [as he thinks] having acquired knowledge, let him nevertheless fear lest he lose what he has got."[14] "Hold fast what thou hast got."[15] "Take fast hold on it [instruction]," says again Confucius, as quoted by Meng-tsze,[16] "and you will keep it; let it go, and you will lose it."

Se-chang-ching says: "Choose the good and hold it firmly, and plan diligently for the day; listen only to what is good, and talk not to no purpose [idle talk]. Man can but desire good, and Heaven must achieve it."[17] "The man who observes his duty perfectly would rather part with his body and his life than not do his duty."[18] "Kujuttara, one of queen Samavati's attendants, received from her daily eight pieces of money to

[1] *Γνωμ. μον.* [2] Hagigah R. Bl. 34. [3] Shang Meng, ii. 15.
[4] Saïn üghes, fol. 3. [5] Tam. pr. 2835. [6] Id. 2895. [7] Id. 2880.
[8] Id. 2885. [9] Id. 2985. [10] Gun den s. mon. 173. [11] Chung y. c. xx.
[12] Shang-Lun, vii. 6. [13] Telugu max. [14] Shang-Lun, viii. 17.
[15] Sahid. Ad. 41. [16] Hea Meng, xi. 8. [17] Ming Sin P. K. ch. i.
[18] Dsang-Lun, c. xvi.

buy flowers, four of which she kept for herself. But having heard Para Thaken preach, she gave up stealing; and having bought eight coins' worth of flowers, she said to the queen, who wondered at the quantity of flowers brought to her that day: Queen! I have hearkened to Para Thaken preaching the law, and I have ceased taking up my queen's money."[1]

"If asked, What will prevail (or endure)? answer, Knowledge (or instruction) and kindred [family, rank]."[2] "For there is no decay for knowledge well acquired by practice."[3] "And there is no disease (or sickness) equal to a want of understanding," says Ali ben Abu Taleb.[4] "The lack of understanding is the greatest misery and the hardest [worst] sickness. There is no worse sickness than a lack of understanding [or sense]; because the sure proof of a true man is, that upright deeds are done by him. As the man who lacks understanding [short of wits] cannot do that, it is clear that he is not a true man," says the Persian Commentary.[5]

The provision made for education in China of old was: "for a house, a school-room; for a village ['tang,' 500—600 families], a college; for a quarter, almshouses; and for the whole empire, education."[6] In the Sing-li, it is said: "This is the way to study: (1) study extensively, (2) inquire [question] accurately, (3) think diligently, (4) [divide] distinguish clearly, and (5) practise assiduously."[7] "He who studies for the returns it yields, will improve in discretion [being directed aright]. But, alas! what loss they suffer who acquire science for the profit they may expect from the crowd!"[8] "I lay hold on all good thoughts, good words and deeds; and I renounce all bad thoughts, words and deeds."[9] This passage forms part of a Parsee prayer.

[1] Buddhagh. Par. 5th st. [2] Tam. pr. 2285. [3] Id. 222.
[4] Ali, 32. [5] Ibid. [6] Siao-hio, ch. i. [7] Ming Sin P. K. c. ix.
[8] Borhan-ed-d. ii. p. 24. [9] Yaçna, xv.

14 Enter not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, pass not by it, turn from it, and pass away.

וְאַל תְּאַשֵּׁר, 'and (go) walk not, step by step, in.'

"*Enter not*," &c. "O ye men, eat ye of the good and lawful yield of the land, and follow not in the footsteps of Satan; for he is your open enemy."[1] "Go not over a bad man's bridge; let the water [rather] carry thee away," say the Osmanlis.[2] "In company with the good, thou shalt accomplish thy object with ease; in company with the bad, thou shalt be kept back from it with shame," say the Ozbegs.[3] "By rubbing against the kettle, one gets black; and by rubbing against evil men, one gets misfortune."[4] "Suspicion will ever stick to a man who has once been mixed up with a bad thing."[5] "Qui semel malus, semper præsumitur talis."[6] "Do not go and keep company with evil men,"[7] said the wife to her simple husband.

"The common [black] people have a disorderly disposition [lawless or wicked]; their work [actions] is black [common]; do not therefore blacken thyself, my son," said Ajtoldi; "take good care of that."[8] [Among the Djagatais, 'black leg' and 'white leg' mean 'common' and 'noble' men respectively. In Bengal, common people are styled 'black-pots' or 'earthenware.'] "Enter not thou into the house of a bad man; and trouble not thyself to no purpose."[9] "The householder, wishing to make a dge-long [priest] of his son, bethought himself thus: I must look out a good and wise teacher for him. If I commit him to a good and wise spiritual teacher, his good (or virtue) will increase; but if I entrust him to a bad guide, the way (or law) of sin will be born in him. In like manner

[1] Qoran, sur. ii. 163. [2] Osm. pr. [3] Ozb. pr. [4] Id. ib.
[5] Mifkharh ap. B. Fl. [6] Lat. pr. [7] Siddhi kur. xviii. p. 22.
[8] Kudat ku Bil. xviii. 4. [9] Mong. max. R.

as the wind which has no peculiar smell in itself becomes fragrant when blowing over chandana [sandal] trees and champaka flowers, but is fouled by passing over unclean places, so also with a man and his associates."[1]

"The avoiding of all sin, the adopting of all good, and the purification of one's thoughts, is the doctrine of Buddha."[2] "Put away from thee any venomous or poisonous thing, but keep to that which is good and profitable to thee."[3] "Respect [frequent] not sinners and vile men, but respect virtuous and good men," said Bhagavat to Channa Thera, and spake these 'gathas' [verses]: "Honour not sinners and low people, but honour the friends of virtue and the best of men."[4] "There is one thing [law]," said again Bhagavat, "which is the greatest in treading the eight-fold path. What thing? The love of virtue."[5] "Arise, be not slothful; lead a good life. He who practises virtue lives at ease in this world and in the next:" quoted from the Dhammapadam, 168, by Kassapa.[6]

"Great faults," says Tai-shang, "cut off twelve years from a man's life; small ones, a hundred days. There are faults neither great nor small; but all faults hurt a man. But to see evil and not avoid it, is the part of an 'idiot,' or real fool. He, therefore, who wishes to lead a long life, must avoid all faults, both small and great."[7] "If it is the right way," says again Tai-shang, "walk in it; if it is not the right, eschew it." "And the right way [Tao]," says Confucius, "cannot waver a hair's-breadth."[8] "That way," says the Chinese Commentary, "is a highway, a level path, straight and smooth ['square,' safe and well made in every way]." "Therefore," adds Tai-shang, "walk not in froward [corrupt] paths." "A path is a small roadway; if corrupt [winding, unsafe], it is not straight, and whosoever walks in it does not walk straightforwardly," adds the Mandchu Comm.[9]

[1] Dsang-Lun, c. xvi. fol. 93. [2] Dhammap. Buddhav. 6. [3] Mong. max. R. [4] Mahavag. Ch. Thera, v. ed. F. [5] Ekadham. ed. F. [6] In Santikenidana Jat. p. 90. [7] Comm. on Tai-shang in Shin sin luh, i. p. 92. [8] Chung y. c. i. [9] Id. ibid. Comm.

And Mun Moy says, on Esop's fable of the 'Fowler, the Geese and the Stork' that fared as the geese did for being in their company: "Men of the world must see that they ought to act with great prudence; for if they do business with wicked men, it may be difficult for them to escape the punishment of their sin. Beware! Beware!"[1] "If a thing is not right, do not turn to it," says the Sahidic adage, "that [thy doing so] may in nowise appear."[2]

"Forsake the company of the wicked," says Vishnu Sarma; "enjoy the society of the good; do good and virtuous actions both day and night, and always bear in mind falsehood [to avoid it]."[3] "Like as a merchant with a light escort and much wealth about him avoids a dangerous road, so also let a man who wishes to live, avoid sin as he would poison."[4] "Mas vale solo, que mal accompañado," say the Spaniards; "better alone than in bad company (or badly escorted)."[5] "Intercourse (or friendship) with the wicked is like playing [familiarity] with snakes."[6] "Be known [be noticed] for thy eschewing of sin."[7] Thus "as the bee leaves unhurt a flower with colour and smell, carrying away its honey, so does the Muni [wise man, sage] walk through the village [not injured by the people, but only taking their alms]."[8] "He for whom Nibbhānam, empty and without form [mark] as it is, is yet the country he seeks, his way is like that of birds through the air [untouched by things visible]."[9]

"Virtue is the proper thing to practise, and sin is the one to avoid."[10] Confucius says, however: "To work happiness is not like avoiding sin; and to avoid a calamity is not like considering well what ought not to be done."[11] "Never, O Kyme," says Theognis, "consent to take counsel with a bad man; no, not even if he proposed a good deed. But take any amount of trouble in working with a good one; thou wilt go

[1] Mun. Moy, fab. 36. [2] Sahid. Ad. 38. [3] Hitopad. iii. 24.
[4] Dhammap. Papavag. 8. [5] Span. pr. [6] Tam. pr. 4633.
[7] Nuthar ell. 31. [8] Dhammap. Pupphav. 49. [9] Id. Arahant. 90, 94.
[10] Cural, iv. 40. [11] Ming Sin P. K. i. 5.

with him a long way."[1] "Never, never make friends with a bad man. Coal, if live, burns thy hand; if cold, smuts it."[2] "Flee from the escort by the way of a bad man."[3] "Walk not in an evil path, and use no deceit in the house of a simple man," says Tai-shang.[4] "Come not near to ruinous (or destructive) evils."[5] "Eschew whatever leads (or brings) thee into the hands [power] of transgression."[6]

"As Yen Youan questioned Confucius about [jin] perfect virtue [humanity], the sage answered: Do not even look at anything that is opposed to propriety; do not listen to it; do not speak of it; do not touch it."[7] "Let no man follow false doctrine, neither abide in idleness, nor cultivate [hold and teach] false doctrine (or principles); let him not be an amplificator of the world [that is, follow the ways thereof] and commit grievous sins, common in it (according to the Cingalese paraphrase). But let him arise, be alert and vigilant; cultivate good morals. For he who follows virtue [dhammachari] is happy in this world and also in the next."[8]

"Avoid the companionship of evil men; cultivate the [coming together] society of good men. Act virtuously day and night, and always keep in mind immortality."[9] "Avoid an elephant by a thousand cubits; a horse by one hundred; a horned animal by ten; but an evil man by quitting the place."[10] "Let no man bring himself into the [power] hands of temptation."[11] "And avoid a light sin, lest it draw thee into more sins [lit. heaped sin]."[12] For "sin, like a dangerous road, is by all means to be avoided."[13] "Two men on such a road are said to be 'speaking corpses.'"[14]

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

[1] Theognis, 69—72. [2] Hitopad. 741. [3] Menander, *μον.* [4] Mandchu transl. [5] Av. Atthi Sudi, 73. [6] Derek erez s. i. 11. [7] Hea-Lun, xii. 1. [8] Dhammap. Lokavag. 1, 2. [9] Lokaniti, 41. [10] Chanak. S. 28. [11] Sanhedr. Millin, 912. [12] Derek erez. s ii. 9. [13] Javan. pr. [14] Id. ibid.

17 For they eat the bread of wickedness, and drink the wine of violence.

חֲמָסִים, lit. 'repeated acts of violence,' 'violence.'

"*For they sleep not*," &c. "There is not a sin that may not be committed by him who breaks the law [dhammam], who speaks falsely [musavadi, in ten words of whom, there is not one word true, Comm.], and who thinks lightly of the world to come."[1] "The little bird, while pecking, looks around and eats; and the swallow sleeps without an anxious heart. Thus fulness of soul gives great happiness. But when schemes are deep, then misfortune also is deep."[2] "And Solomon also says: Go not near the place where evil men pitch their tents [LXX. encamp, στρατοπεδεύσωσι]; depart from them and turn aside. For they sleep not if they have not done some evil; their sleep is taken from them; and they sleep not who devour iniquity."[3]

18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

הוֹלֵךְ וְאוֹר, lit. 'going and shining unto the settled (or perfect) day.'

"*But the path*," &c. Tsia-sze explains a passage of the She King [Bk. Kwe-fung] thus: "The way of the wise man is first hidden, and then it shines forth day by day; but the way of the vulgar man is at first apparent, but perishes day by day."[4] Lao-tsze, speaking of this, says: "The man who walks well through life, leaves no trace" [his conduct is bright, faultless].[5] "It shines more and more unto the perfect day"—in heaven; for "brightness and purity [whiteness] are in heaven."[6] "This world is 'yes, yes,' 'no, no;' but heaven is 'shine, shine,' 'white, white.'"[7] "The wise and good man is excellent and

[1] The reference to this passage in Pali was unfortunately omitted. It cannot now be verified, as I have not by me books to which I can refer. [2] Hien w. shoo, 55. [3] Didasc. Ap. (Eth.), iii. [4] Chung y. c. xxxiii. [5] Tao-te-King, c. xxvii. [6] Chin. pr. [7] Ibid.

glad ; he shines, he shines in brilliant virtue."[1] Rabbi Yakub said : "This world is like the hall (or vestibule) of the world to come. Prepare thyself in this ante-room, so as to be fit to be admitted into the ['traclin,' triclinium] marriage-feast or guest-chamber."[2]

"For the elect there will be light and joy and peace, and they shall inherit the earth."[3] "The righteous shall be in the light of the sun, and the elect in the light of eternal life, and their light shall never cease."[4] "The just shall walk in light everlasting, and sin shall be destroyed in darkness unto all ages, and shall not appear from that day for ever."[5] "Passionate at first, and then less and less by degrees, like the morning shadows that shorten towards noon, so is the friendship of evil men ; but that of good men is at first moderate, then always increasing, like evening shadows that grow longer and longer until the sun of life has set."[6]

"He, the sun [Adityo], is the acknowledged way made to heaven. Those who are free from soil [the defilement of the earth] go in at the gate of the sun."[7] "These are the rays (or sunbeams) by which our fathers reached heaven together ; let them be ours [shine on us]. For worshippers go to Brahmaloka [the realms of Brahma, heaven] by a path of flaming brilliancy [or flaming light ; 'archi,' flame, Schol.]."[8]

We may compare these and like passages respecting the sun, as worshipped or reverenced in India, Iran, Egypt and the East in general, with these scraps from Bardic lore : "Why is the face turned towards the sun in all plighting of faith, and swearing, and in prayer? Because God is in every light, and the sun is the chief of all lights. It is through fire that God brings back to Him all things that emanated from Him ; therefore it is not right to ally oneself to God but in the light."

Upon which the Rev. J. Williams ab Ithiel adds the follow-

[1] She King, Bk. Ta-hia, Chung y. c. xvii. [2] Pirqe Avoth, iv.
[3] Bk. Enoch, v. 7. [4] Id. ibid. c. lviii. 4, 6. [5] Id. ibid. c. xcii. 5.
[6] Nitishat. 50 [7] Rig. V. i. skta. cv. 16. [8] Id. ibid. skta. cix. 7.

ing, in a note from Howel ap Davydd ap Jcuan ap Rhys [a poet who flourished A.D. 1450—1480.

"Y { Drindodd / Duwdodd } yn rhod yr haul
Ai annedd yn y wennaul."

"The { Trinity / Deity } in the course of the sun,
And his habitation in the bright sun."

On which Jeuan Tir Jarll (A.D. 1760) says: "There was a general opinion in the age in which that was composed, that the sun was the abode or habitation of God; in other words, that the sun was heaven. There are many words and sentences in other poems and odes which show that such was the view held by our ancestors respecting the sun. One of the names of God in primitive times was 'Hu,' and therefore the sun was designated 'Huan,' which means 'annedd Hu,' or the abode of God."[1]

So in Iran: "We approach thee, O Ahura Mazda, through the worship of fire, most holy—of the highest of high luminaries, that which is called the Sun."[2] And in India: "O Agni [fire, the sun], the mortal who worships thee is like the moon"[3] [either as reflecting the light of the sun, or as a brilliant orb in heaven]. "What is like the soft moon-beams? The good [useful] influence of a good man."[4] "His (Hjam-dpal's, wisdom's) light is like the soft moon-beams, and beautiful like the glow of dawn."[5] "He is the chief illuminator of the world, who teaches (or shows) the beautiful way."[6]

Here comes in the legend of Dhruva, "who, although he was only five years old, yet was by Vishnu raised to be the polar star, on account of his devotion."[7] That of Pulastya, "who went the 'great road,' the road of heroes, and died."[8] And "of Yayāti, who was said to have fallen from heaven, the 'sun-way' [surya-patha = devamarga], 'the path of the

[1] Barddas, vol. i. p. 262. [2] Yaçna, xxxvi. 9, 16. [3] Rig. V. ii. skta. cii. 3. [4] Phreng wa, 30. [5] Hjam-dpal, fol. viii. [6] Id. fol. iv. [7] Vishnu P. i. 12. [8] Ibid. ii. 1, 14.

gods.'"[1] "Thy paths, O Savitri [Sun], are of old, well prepared, and free from dust in the firmament."[2] "Thou, the eye of Mithra, of Varuna, Agni, &c., the soul of things movable and immovable, who fillest the heavens, the earth and the sky."[3] "Aryaman, Maker, the first of the gods"[4] [see the Litany to the Sun, at that place], "the eye of the world, and the soul of all bodies."[5] Yet Savitri [the Sun] himself is reported to have told Yāma [death], "that the good and the true guide [influence] the sun by their goodness."[6] But this might only be his way of speaking. "Strive to [rise on high] obtain greatness."[7]

"True virtue," says Meng-tsze, "consists in being mature [perfect], and that is indeed enough."[8] "Self-restraint and living only to do good, while making Nibbhan a reality ['seen with the eyes,' Comm.] as if it were present, is a very great blessing."[9] Always aiming at something better, "the perfect man is not satisfied with himself, and he who is satisfied with himself is not perfect."[10] "The way [conduct] of a good man—oh! how wonderful."[11] "It is the way to heaven which evil men know not."[12] "Such a man is the light of the state."[13] "O Lord," said Ananda to Bhagavat, "is half the life of a Brahmachari friendship with virtue? No, Ananda. From this, my teaching, it results that it is a whole life as Brahmachari that may be called friendship for and devotedness to virtue."[14]

"Friend Yudhishtira," said Sanjaya, "he who makes virtue [or duty, dharmam] his first object, his great majesty, shines like the sun; but the sinfully-minded who forsakes duty (or virtue) shall assuredly perish, though he gain the whole earth."[15] So also Horace:

[1] Maha Bh. Adi P. 3571. [2] Rig. V. i. skta. xxxv. 11. [3] Ibid. skta. cxv. 1. [4] Maha Bh. Vana P. 146. [5] Id. ibid. 166. [6] Id. ibid. 16795. [7] Atthi Sudi, 79. [8] Hea Meng, xi. 19. [9] Mangala thut. 12. [10] Ming Sin P. K. c. iii. [11] Nitimala, ii. 11. [12] Beobous, i. 7. [13] She King, bk. ii. od. 10. [14] Mahavag. Upadham. ed. F. [15] Maha Bh. Udyog. P. 772.

"Virtus, repulsæ nescia sordidæ,
Intaminatis fulget honoribus—
Virtus, recludens immeritis mori
Cœlum, negata tentat iter via,
Cœtusque vulgares et udam
Spernit humum fugiente penna."[1]

"Men whose conduct is pure," said Bhishma to Yudhishtira, "go on rising step by step, from heaven to heaven, and from happiness to happiness."[2] "Going up, not down, in holiness."[3] "Light from light, and both lights from God."[4] "Because when a man's portion in life shines from heaven [with heavenly brightness], he may be said to excel others."[5]

"For in like manner as a gold or silver plate, though covered with mud, yet shines brightly when well washed, so also does the embodied soul, having looked into the soul itself [Brahmă], become one with it, and obtain its desire when set free from sorrow."[6] "He, my son," said Nārada, "who is freed from all transgression, goes to the world of Krishna, the best of worlds, in a divine conveyance (or progress)."[7] "The Sekho [disciple] who looks upon his body as foam, endued with rays of light, having broken the darts of Evil tipped with flowers, shall go, unseen by the king of death."[8] "But few there are among men who reach the other shore; the multitude only run to this one. The righteous alone will cross the dangerous coasts (or borders) of death. Let the wise man forsake the black law and take to the white; and thus, freeing himself from defilement, become [jutimā] luminous and live at peace."[9] And let men honour such a man, "who withal is intelligent and venerable, as the moon, the way of the stars."[10]

"He," says Bhagavān, "who does not transgress the law (or virtue) through lust, fault, fear or delusion (or folly, mōha), his honour (or glory) will shine like the moon at the full."[11]

[1] Hor. Od. iii. 2. [2] Maha Bh. Shanti P. 6748. [3] Berach. 28; Shabb. 21, M.S. [4] Arab. pr. S. [5] Siün-tsze, c. xvii. [6] Swetaswatara Upd. iii. 14. [7] Narada Panchar. ii. 67. [8] Dhammap. Pupphav. 46. [9] Id. Panditav. 85 sq. [10] Id. Sukhav. 208. [11] Sinhāla V. suttam. i. khi. 51.

"But," say the Rabbis, "ere God causes the sun of a just man to set, He makes the sun of another just one to rise."[1] "Oktürmish [Peaceful] had a dream of a ladder which he ascended, when a Watcher gave him a drop of water to refresh him, and he then went up to heaven. Oktülmish [Intelligent] explained the dream to mean success and weal. 'Going upwards' in a dream always means honour; and reaching high means greatness; always higher and higher, until God grant thee thy desire and thou reach heaven by flying upwards."[2] "But the heaven of the virtuous is below that of brilliant light, of infinite light, and the various heavens of Indra and Ishwara."[3] "And those Brahmans who have won their reward by their good conduct, when they die hence, are like luminaries in the world of Brahma."[4]

"And I, Arda Viraf, saw the souls of the pious, whose [souls] shone like stars, whose brightness was ever increasing. And Srosh [Çraosha, the Yazata or deity who first taught the law, and who watches over this world] said to me: This is the pathway to the stars."[5] "I call to my help Çraosha, greatest of all, to give us a long life in the kingdom of Vohu-Mano [good Spirit] through purity, in the straight paths, by which [we may go where] Ahura Mazda dwells[6]—the straightest path through purity to the Paradise of the pure; the luminous and most brilliant path."[7] "We praise the brilliant deeds of purity, in which the souls of the dead, the fravashis of the pure, do rejoice."[8] "I draw nigh to you, Ahura Mazda, and the Ameshaspands, with a good mind. Grant me graces for this world and the next [bodily and spiritual], which through purity [holiness] may place me rejoicing in brilliant light."[9]

"Τιμῶντες δ' ἀρετὰς
Ἐς φανερὰν ὁδὸν ἔρχονται. τεκμαίρει
Χρῆμ' ἕκαστον."[10]

[1] Beresch. Rab. B. Fl. [2] Kudat ku Bil. xxxiv. xxxv. [3] Süm-chuw, 10.
[4] Maha Bh. Udyog P. 1602. [5] Viraf N. vii. 2, 6. [6] Yaçna, xxxiii. 5.
[7] Id. lxvii. 41. [8] Id. xvii. 42. [9] Id. xxviii. 2. [10] Pind. Ol. vi. 122.

"Good men who honour virtue enter a brilliant path. The work shows (or proves) the man."

Although this 18th verse may be taken literally, both in the original and in the translation, yet it may also be taken figuratively, 'the perfect [lit. settled, fixed, נָכוֹן] day,' being said of the most perfect and brightest of days, 'the resurrection of the just.' And it describes so exactly sundry passages in the religion of the Egyptians, as represented more especially in their Ritual of the Dead [the passage of the soul in the nether world, to the hall of justice, there to be accounted just, and to receive the crown of life in the bright light of heaven], that it is difficult not to think that the Wise King who wrote this verse, "and was learned in all the wisdom of the Egyptians," had not some of it present to his mind. And perhaps the seventeenth chapter of the Ritual of the Dead in particular, which has this heading: "Chapter of the resurrection of departed spirits; of the coming out in daylight from the divine nether region of Amenti; of being one of the followers of Osiris; of feeding on the bread of the Good Being; of coming out in bright daylight and of undergoing all pleasant transformations. Let the soul of the defunct Osiris [the defunct is called by the name of the god, as being one with him] be reckoned among the followers of Osiris, near the great assembly of the gods, after his burial, in Amenti. Having been glorious in their deeds on earth, the words of men are fulfilled."

The spirit of the departed, being one with Osiris, says of himself: "I am one of the spirits that belong to light, and that are luminous (or brilliant)."[1] At ch. cxxx. the soul [ba] is made to live for ever by making it sail in the bark of the Sun; and at ch. cxxxiii., the departed spirit [khu] is made perfect in the heart of the Sun, &c. Thus "Men-kheper-ra, king of Upper and Lower Egypt, rose up justified to the Sun, became luminous, followed the god, and shed light on earth," &c.[2]

[1] Rit. of the Dead, lxxviii. 8. [2] Inscript. Amun-em-heb. l. 38.

"So also Ramsès Mei-Amun was gifted with life, like the Sun, for ever;"[1] and with him, other sovereigns of Egypt also. "In the 'Meskhen,' the birth-place [of the gods] in the land of God, where the blessed spirit [khu] eats and drinks and does whatever he likes, and rests in the warmth of the land of God."[2] "There on my head is the white crown of Tum Nahebka, in the fertile land of Aaru [or Aalu, Elysium?] of Ra, where ears of corn are five cubits high," &c.

Again from Iran we hear: "O Ahura Mazda, rule thou at will over thy creatures, that our mind be glad and our souls be best, and our brilliant bodies be [of] for the best place [Paradise]."[3] "Ahura Mazda created perfection [fulness] and immortality, for the perfection (or satisfaction) of the pure man, who is the chief (or best thing) in His kingdom, and who [finds in immortality] the fulness which Vohu-Mano [the good Spirit] has provided for his friends."[4] "But [Vohu Açmano] good Heaven is far from those who do not mind purity [i.e. godliness, holiness]."[5]

Those are better thoughts and loftier aspirations than these of Mahomet, who, when in Paradise, saw huris, every one of whom had seven thousand waiting-maids. And he asked: "Are all these the delights of Paradise? And Gabriel said: Yes, O apostle of God, all these are the portion of thy people."[6] Or than these hopes of the lower Hindoo: "He that goes to heaven is joined to heavenly apsaras."[7] Or than these of the Buddhist: "What then should you say is Nirvāna? That too [as well as Sansar, the visible world and its revolutions] is essentially empty and vain; and in form, it is the end of all illusion; and as proof, it is the end of all sorrow."[8]

19 The way of the wicked *is* as darkness; they know not at what they stumble.

[1] Stèle of Bakhten. [2] Pap. Sutimès, pl. xvi. l. 8. [3] Yaçna, c. lix. 16.
[4] Id. xxxi. 21. [5] Id. xxxiv. 8. [6] Miraj Nam. 5th st.
[7] Kawi N. sh. p. 31. [8] Tonilkhu y. ch. c. i.

"*The way of the wicked*," &c. "The eye of knowledge sees (or discerns) the Brahmă Spirit that pervades all; but the eye of ignorance sees nothing; no more than a blind man sees the shining sun."[1] Therefore "lay not wickedness in thy heart, but lay in wisdom [virtue] and propriety, and protect living creatures; so shalt thou obtain wealth in both worlds and the city of Nirvāna."[2] "For transgression closes [obturat] the heart of man," says Rabbi Ishmael.[3]

"The life of wicked men," says Confucius, "is owing to their being lucky and escaping unhurt."[4] "For men," says Choo-hi, "are blinded by their passions"[5]—"cannot distinguish black from white;"[6] "for the darkness of violence darkens the faith."[7] "The foolish [unwise] man is blind undoubtedly. O foolish man, take interest in wisdom!"[8] "For blindness of the heart is blindness indeed."[9] Such a man, "stepping out of the way, treads on a spike;"[10] or "stumbling against a wooden fence, says: There is no way at all here for me to the village."[11] "Enveloped as you are in darkness, why then not seek a lamp?"[12]

"Let a man," says Manu, "consider as darkness that indistinct, inconceivable and unaccountable disposition of a mind sensual and joined to folly [infatuation, stupidity]. It is said by the wise that every action of which one is ashamed, either when done or doing or about to be done, is a sign of darkness [of mind]. The sign of which is lust; while that of passion is wealth. But virtue is the sign of the good quality [in men], and it is best. Good and true souls attain to the nature of the gods; the souls that are under the thrall of passion only reach to human nature; and those that are always in darkness become brutes; and this is the three-fold course of transmigration."[13]

[1] Atmabodh. 64. [2] Lokopak. 206. [3] Joma, 39, M. S.
[4] Shang-Lun, vi. 17. [5] Comm. on the Ta-hio, c. ix. [6] Jap. pr. p. 199.
[7] Nuthar ell. 164. [8] Kudat ku Bil. 41. [9] Shekel hakkod.
[10] Javan. pr. [11] Georg. pr. [12] Dhammap. Jaravag. i.
[13] Manu S. xii. 29, 37, 40.

"A good man is like precious metal, always and everywhere invariable. But a wicked man is like the beam of a balance, always a little up or down."[1] "And if the good associate with the bad, they sink lower and lower."[2] "For wicked people gathered together, how would they respect wise ones? The venomous snake hidden in his hole in the earth will not come out of it to the pretty light of a lamp."[3] "Those who believe will increase in faith, and will rejoice. But those in whose hearts is disease will go on from [wickedness] filth to filth, and will die; for they are infidels."[4] And the great Yu warned his people that "to direct oneself and to advance in the path of benevolence and virtue is advantageous; but that to follow the wicked [rebellious] brings on calamity. It is like the shadow and the echo [that follows or answers]."[5]

20 My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they *are* life unto those that find them, and health to all their flesh.

וּלְכָל בְּשָׂרוֹ מַרְפֵּא, lit. 'to all his flesh-healing,' 'health,' or 'healing to every man's flesh;' אדם, 'man,' understood. LXX. *πάσῃ σαρκὶ ἴασις*, 'healing to every flesh,' is not borne out by the Hebrew.

"*My son*," &c. "If thou wilt hearken to me," said Hesiod to his son, "I will tell thee something more—well, with knowledge, and in a few words; and thou, lay it deep in thy mind."[6] "King Milinda asked Nagasena, 'What is the distinction between attention and understanding [paña]?' 'The mark of attention is, that it puts together (or arranges), whereas [intellect or] understanding [cuts asunder] decides.' 'Give me an example,' said the king. 'The king,' answered Nagasena, 'must

[1] Legs par b. pa, 116. [2] Chanak. 153. [3] Saïn üghes, fol. 16.
[4] Qoran, ix. 125. [5] Shoo King, i. 3. [6] Hes. *ἐ. κ. ἡ.* 106.

have seen men reaping barley.' 'Yes.' 'Well, as they gather with the left hand, and cut their handful with the sickle, so also does intellect decide on what attention puts together.'"[1] "If thou lovest [wishest] the goodness of thy conscience," says Ptah-hotep, "safe [or saved] from every blot, beware of the [handle] beginning of deceit; it is a dead corpse; no good comes of its introduction; it is the plague of fathers and mothers and of their kindred; it separates man and wife; it is a bundle [union] of all iniquities. But a man with an honest [true] breast [heart] prospers, and conducts his house free from fraud (or deceit)."[2] "Be thou, then," said Ptah-hotep to his son, "one to love obedience."[3]

"As the moist moon-beams, like cooling salt, give at all times delicious scent and fragrance to the sandal-wood, so also is the good word of a father dropping into his son's ear: it refreshes it"[4]—that is, if the son hearkens; otherwise it is very much as the Japanese father said to his friends, "like wind in a horse's ears."[5]

"Of the two, one who begets a child and one who gives him divine instruction, the more venerable of the two is this last one. For the divine (or second) birth of a Brahman is for hereafter, for here, and for ever. For his natural birth is little; but the birth which he receives from his spiritual teacher learned in the Vedas, and which is wrought through the Gāyatrī [the most sacred verse in the Vishnu Puranam, on the spiritual Sun], is true, is free from decay, and is for ever."[6] "O thou youth, with a merry heart, do not set at naught my words, but calm thy mind. Fasten in thy heart the way of uprightness, and waste not thy youth; for the value [use] of it is great. Use it well; for it flees from thee rapidly; yea, thy life passes away, however fast thou triest to hold it."[7]

"The wise man [or man of education and of gentle manners],

[1] Milinda paño, p. 33. [2] Pap. Pr. x. l. 1—5. [3] Id. xii. l. 13.
[4] Lokopak. 11. [5] Kiu O do wa, vol. ii. serm. 1. [6] Manu S. ii. 146—148.
[7] Kudat ku Bil. xii. 9.

as long as he lives, does not for one moment oppose virtue. If he is in adversity, he will turn to it; if he is in an exalted station, he will still turn towards it."[1] "And if he takes always good care of the state of his body, he will meet death as a companion in good old age."[2] "Which is the best of all gains?" asked the Yaksha. "Freedom from disease is best," answered Yudhishtira.[3] "Choose, then, that which thou likest best, whether good or evil. So says to thee a man of experience, who knows the ways of the people [world]."[4]

23 Keep thy heart with all diligence; for out of it *are* the issues of life.

מִכֹּל מִשְׁמָר נְצֹר לִבֶּךָ, lit. 'of all objects, or before any object, of care, keep thy heart, as more precious than all.' LXX. *πάσῃ φυλακῇ* is not in the Hebrew.

"*Keep thy heart.*" "Γνῶθι σεαυτόν, know thine own self,"[5] "is indeed a short saying," quoth Ion Chius; "but Jove alone knows the whole of the work it implies."[6] And Chilon himself, being asked what is the hardest thing, said: "To know oneself; for many through self-love think more of themselves than they ought." "Be well set in your resolve," said Gautama to his disciples, just before his death, "and take good care of your own heart."[7] "Let the wise man who has renounced the world [who walks alone] watch over his mind as he would watch against an enemy coming upon him unawares, and as he would take care of a vessel brimful of oil,"[8] said the teacher.

"Only keep in the right the heart within thee. It is of no use asking for promotion. Thou canst rely only on doing thy duty; for it is useless to ask to be promoted. If thou wishest to be promoted, do not long for it."[9] And Siün-tsze: "The ears, eyes, mouth, &c., are said to be Heaven's ministers. But

[1] Shang-Lun, iv. 5. [2] Kawi Nitish. [3] Maha Bh. Vana P. 17359.
[4] Kudat ku Bil. xi. 15. [5] Chilon. sept. sp. [6] Ion Chius, 29, ed. G.
[7] Mahaparanibbh. fol. gna. [8] Selapatta Jat. 96. [9] Ming Sin P. K. c. i.

the heart that dwells within to rule those five ministers is said to be [Heaven's or] the heavenly ruler. If that heavenly ruler is obscured, then the five ministers get confused [or troubled ['lwan']."[1] "How careful ought a man to be who owns so great a jewel as the heart!"[2] "for sages declare that virtue resides there."[3]

"Ἄγρυπνος ἔσο κατὰ νοῦν, be wide awake as regards thy mind," says Demophilus; "for the sleep thereof is akin to the sleep of death."[4] "There is no greater or more precious jewel than the heart (or mind)."[5] "So great a jewel as the heart ought to accord with the law [religion]; it is a source of great joy to find such a jewel."[6] "If we wish to regulate our manners, we must first of all regulate our heart; but in order to regulate our heart, we must first of all have right principles."[7] [But as these reside in the heart, whence are they to come first, if not, like light, from Heaven? S. Matt. xv. 16—20; Jerem. xvii. 9.]

"But be always on your guard; for the causes of evil are many."[8] "For this body is like an empty city occupied by troops of robbers. The eyes through their expression sway the body, as the ears do by sound, the nose by smell, the tongue by taste; and the mind [or heart, 'setgil'] is like a flame [or illusion], the leader of the whole."[9] "'Is there, O Bhagavat,' said king Passenadi, 'a law that can secure the advantages of both this world and the next?' 'There is one, O King,' answered Bhagavat, 'and that law is vigilance.'"[10] "Wherefore, O Rama, my son, practise self-restraint," said Dasaratha to Rama.[11]

"Watchfulness is the road to immortality; carelessness is the road to death; men who are on the watch die not; the careless ones are dead already. Aware of this, men who know what it is to take care and to watch, delight in so doing,

[1] Siün-tsze, c. xvii. [2] Hjam-dpal, fol. vi. [3] Mong. max. R. [4] Demophil. sent. Pythag. [5] Thar gyan, fol. 11. [6] Dam chhos, fol. 9. [7] Yung Ching, 7th max. p. 1—47. [8] Akhlaq nasseri, 5. [9] Altan Gerel, c. viii. fol. 98. [10] Mahavag. Appamad. ed. F. [11] Ramay. ii. 3, 44.

rejoicing as they do in the portion of the Aryas [noble, excellent and respectable men]."[1] "Such valiant men, given to meditation, persevering, always endued with fresh strength, attain Nibbhānam and supreme happiness. And so is the glory of the vigilant man increased; of him who leads a pure life and works righteousness."[2] "For there is nothing to fear for him who is awake and watches. And neither father nor mother can ever have done a man so much good as—thought well applied [to the way of salvation]; this does a man most good."[3] "The taming of the mind (or thought), which is ever fickle and hard to direct and to restrain, ever ready to turn to what it likes, is a good thing. Thought thus tamed brings happiness. Let the wise and sensible man tame his thought, which is ever quick and fickle. Thought thus hidden [subdued] brings happiness."[4] "For those, then, who thus restrain thought hidden within them, the bands of death are loosened."[5]

"If a man loves himself, let him then guard himself most carefully."[6] "Let him keep himself like a citadel on the border of his land, well guarded and well stored within and without. Let him not omit it one moment; for those who overlook it one moment, rue for it in hell."[7] "Though one lose one's life," says the Japanese mother to her daughters, "yet ought one to keep to what is right, and one's heart pure, like pure gold;"[8] "having found one's profit in it, and having fought and overcome to the end everything, and at last this world also [sansar]."[9] Meng-tsze asks: "What is the greatest thing one has to keep? To keep oneself is the greatest thing to keep."[10] "Self-keeping is the root of all other keeping."[11] "And that in which the superior man differs from the mean man is, that he keeps his heart. He keeps his heart by benevolence [jin] and by propriety."[12]

[1] Dhammap. Appamad. vag. 21, 22. [2] Id. ibid. 23, 24. [3] Id. Chittav. 39, 43. [4] Id. ibid. 44, 45. [5] Id. ibid. 46. [6] Id. Attavag. 157. [7] Id. Nirayav. 315. [8] Onna tai gaku, p. 44. [9] Süm-chuw, 3. [10] Hea-Meng, vii. 19. [11] Ibid. [12] Ibid. viii. 28.

"Man's heart lies in benevolence; and justice is the way for him to walk in. To wander from that road and to lose that heart, how sad indeed! The whole of moral study consists in finding that lost heart; and that would indeed be enough. In olden time many men did keep their heart; for that reason their works were sincerity, filial piety, moderation (or economy) and justice, spreading their fragrance to a hundred generations. There are also men who do not keep their heart; and for that reason their works are villany, theft, corruption and lasciviousness, leaving their bad odour after them for thousands of years. Seeing these two sorts of men, and considering the matter well, how can the keeping of the heart be other than the first article of important business?"[1]

There is a sermon by the Japanese Kiu O on the above text from Meng-tsze, from which the following passage may suffice: "Nothing can be said to be so important as the heart. When the heart is said to be the lord of the body, it is the same as to say, Mr. So-and-so is master of the house. And yet we neglect the disease of this master, but tend affectionately the body, which is the servant, even in trifles; but as regards the heart, we are utterly careless about it. To be born without man's heart, but with that of a devil, of a fox, or of a crow, and not to feel ashamed of it—it must be an old error apparently." [Very old indeed.] "Good thoughts," say the Rabbis, "come to one at thirteen; but one's evil nature (or evil composition) is from one's birth."[2]

"Whatever be the matter, the heart is always foremost. Whatever it feels or thinks, appears outwardly. If you do not tend a disease, it will increase, and no physician will avail. This being the case with the heart also, let me entreat you to study the science of the heart [morality]. When once one understands one's former [old] heart [conscience], it is a wonderful thing."[3] "Wherefore I pray you follow your natural

[1] Hea-Meng, xi. 11, and p. 159.
[2] Ep. Lod. 1084.
[3] Kiu O do wa, vol. ii. 1.

heart; work, press hard to follow your original heart." "Be assured that your heart is perfect. As a proof of it, if you say what you ought not to say, or do what you ought not to do, suddenly inside you, your heart feels (or thinks) it evil; so that when that perfect heart does evil, it is because it has been warped or bent." "By all means turn upon yourselves. To examine the affairs of others and to neglect one's own, is to let one's heart go astray. This does not mean that it actually leaps out of the body, but it means that one does not turn to oneself, to examine oneself. For to trust to your talents, services, rank, cleverness, &c., is to make a very great mistake. Nothing is more important than self-examination."[1]

"If a man loses a hen or a dog, he knows how to look for them; and yet knows not how to find his heart that is gone astray! Moral study is the way to find it. All our evils come from not examining our own selves. Had we done so, the winds and the waves would have been lulled to sleep."[2] "Those who for the sake of wealth, &c., allow themselves to be robbed of their heart, which is the lord and master of their person, are deaf to warning. Their parents' advice does not enter into their ears, and the teaching of their master is like the wind of heaven. It is like pouring water on a frog's head: it only blinks its eyes. They say, 'Yes, yes;' but as their heart is not in their side, seeing, they see not, and hearing, they hear not," "and do not give a thought to seeking their heart that is gone astray. That seeking is self-examination [lit. turning upon oneself]."[3]

These Japanese sermons enforce the doctrine, taught by Meng-tsze, of the original purity of man's heart. "As to man's origin (or youth), his nature is originally good. Men are one like another in nature, but they widely differ in practice."[4] "The original nature [element] of the heart was correct, not depraved. If it be controlled, it will not of itself make a

[1] Kiu O do wa, vol. i. s. 1. [2] Id. ibid. s. 2. [3] Id. ibid. s. 2.
[4] San-tsze King, 1.

mistake. Since, then, it is impossible to please men in all things, let me only seek not to shame my own heart."[1]

"Man's nature is not originally inclined to either good or evil," said Kaou-tsze, "like water which runs neither east nor west." To this, Meng-tsze replied: "True, water does not naturally incline to the east or to the west; but does it not incline to flow downwards? Man's nature is [originally] good, as water tends to run down. If man does not naturally tend to good, water does not naturally tend to flow downwards. But if you observe [man's nature], you will find that it is really inclined to be virtuous. That is what I say; 'it is good.' If a man's practices are evil, it is not the fault of his natural powers. All men are benevolent, charitable, &c.; and a heart that distinguishes between right and wrong is wise. Now benevolence, justice, discretion and wisdom, are not poured into us from outside. We possess them ourselves. But we do not think so. Therefore it is said: 'Seek, and obtain it; give up [seeking], and lose it.' Confucius said: 'Hold it fast, and then you will keep it; let it go, and then you will lose it.' There is no fixed time for its coming or going. No one knows how far it may go. This can only be said of the heart."

Meng-tsze then goes on to show how one's heart should be kept. He compares it to a 'new mountain,' once covered with beautiful woods, but now laid bare by cutting down the wood and want of care. "If man could only preserve his heart! Has he not a righteous and benevolent heart? But the way he loses his heart resembles cutting down a wood with the axe. If you cut it down day by day, how can it look beautiful? The gentle breeze of dawn, and the cool of the night, and the hot wind of noon, bear some little resemblance to man's heart as regards good and evil. But his daily business [like the heat of noon] checks that cooling influence of the night. If thus checked over and over and destroyed, then the cool breeze of night is not sufficient to keep the heart.

[1] Hien wen shoo, 155.

When this is the case, then man is not far from the wayward nature of a brute."[1]

We need not go to Scripture to show how far Meng-tsze is from it in his estimate of human nature. Siün-tsze [B.C. 250], another philosopher, held only second to Meng-tsze [B.C. 350], says: "Meng-tsze holds that education is sufficient, because man's nature is good. But I say, 'It is not so; he says so only from an imperfect knowledge of man's nature, and from not ascertaining, as regards that nature, what portion of it is fictitious' [wrought, or put on afterwards]." "Meng-tsze says that 'man's nature is good, but that he lost it.' But I say, 'If it is so, then men of the present time were born with a nature bereft of greatness and wealth, which they must have lost.' Man's nature is evil; and when good, it is [wei] put on, or fictitious."[2]

So 'doctors do differ,' and Siün-tsze wins. Meng-tsze, however, does not give up his point, for elsewhere he says: "To keep one's heart and to cherish one's nature, is the way to serve Heaven."[3] "The straight road, however," says Rabbi M. Maimonides to his son, "is the path equally distant from either extreme of the moral affections of man. This middle path is called 'the way of the Lord,' since we serve Him by walking in it."[4] "If at the beginning of an action," says Tai-shang, "the heart is good, while that good action is not yet done, good spirits follow it. But if at the beginning the heart is bad, while the evil action is not yet done, evil spirits follow it."[5] "The very first thing to be considered is 'to keep one's heart,' for hundreds of different matters are brought forth by the heart. If the heart within devises anything good, it brings it out also good; but if the heart within devises anything evil, it brings it out also evil. When the heart cherishes good thoughts, then it will do outwardly good works; but if it cherishes evil thoughts, then it will also do evil works."[6]

[1] Hea-Meng, xi. [2] Siün-tsze, c. xxiii. [3] Hea-Meng, c. xii. 15, or xiii. 1, 2. [4] Halkut Deh. i. 4, in Yad hakhaz. vol. i. p. 12 of his Works. [5] Tai-shang, Mandch. vers. [6] Chin. mor. max., Dr. Medh. Dial.

"Those of old," says Confucius,[1] "who wished to order themselves, first of all settled their heart in the right way. What is the heart? Choo-he answers: That which rules or governs the body. And what is intention? Choo-he again answers: It is that which proceeds from the heart; and in order to render this intention true, one must keep oneself satisfied [k'heën, with one's principles] and not deceive oneself." On this, the Japanese Commentary says: "In ordering one's body or person, the heart is the main thing (or root). At the same time if the intention resident in the heart is not upright, the heart also cannot be right."[2] "One asks, Is the heart the seat of the soul [ling], or is 'sing' [nature] the seat of it? The place of [ling] the soul, says Choo-he, is in the heart, and not in [sing] man's nature [life]."[3] The heart, then, has an intelligent principle. Ching-tsze, quoted by T'heng-tsze,[4] says, "that the [ling] soul in the heart cannot but have knowledge, or power of knowing." "But," says Confucius, "for this root [ordering of self from the heart] to be disturbed, and for the branches [good behaviour, &c.] to be straight, is impossible."[5]

"He," says Wen-chang, "who wishes for great happiness, must rest [depend] on the ground of his heart. If the heart is wholly brought to act, happiness will grow and increase. For the heart is a mighty foundation; it can associate with heaven and earth."[6] "Bald heads, matted locks, smearing with ashes, orations, postures and religious vestments! He is no saint who is not pure within."[7] "Students do not know this, that the heart [madi, mind] is the only seat of [mukti] final emancipation."[8] "Final emancipation emanates from the heart [madi]; all men who cannot know their own heart, nor control their mind, vanish away in death."[9] "Final happiness is within the heart; he is a fool who looks for it else-

[1] Ta-hio, c. i. [2] Jap. Comm. ad l. [3] Choo-he sing li, 3.
[4] Ta-hio, c. v. Comm. [5] Ibid. c. i. ad fin. [6] Shin sin luh, iv. p. 19.
[7] Vemana, iii. 174. [8] Id. 197. [9] Id. i. 107.

where."[1] "Those who weary their body and call themselves 'yogis' [ascetics], cannot cleanse away the filth of their own heart. If you destroy only the outside of the white ant-hill, will the snake that lies inside die for all that?"[2]

"Bhrigu, the son of Manu, thus addressed the great Rishis: Hear ye the certain result of actions done in this world. Every action, by thought, word or deed, bears fruit either good or bad; and the goings [transmigrations] of such, whether high, low or mean, are the result of their actions. Know, then, that the heart ['manas,' mind] is the cause [or instigator, 'pravartaka'] of all acts of the senses by the embodied spirit [or corporeal being]. He therefore who chastens [has power over] his speech, his heart [mind] and his body, with a well-trained (or restrained) understanding, is called a 'Tridandi' [one who has command over these three: his thoughts, words and deeds]."[3] "He whose speech and mind are both altogether pure and always protected [covered], receives the fruit of the study of the whole Vedas."[4]

"But the mind, which by its nature partakes of both kinds [in the body, yet not of it], is reckoned the eleventh organ of sense [five of sense, five of action, and the mind [heart] as eleventh];[5] and when this is subdued, the other ten organs will also be under rule." "For by attachment to his organs of sense, a man undoubtedly incurs guilt. But by keeping them under restraint, he attains happiness."[6] "The mind [heart] is the source of all virtues, and is itself the best part of them; they result from it. If a man speak or act with a foul heart [mind], then sorrow follows him, as the wheel-cart follows the ox that draws it. The mind [heart] is the source of all virtues; it is itself the best part of them; they result from it. If a man speak and act with a serene mind, then happiness follows him, as the shadow follows the body that casts it."[7]

"But when the organ of sense fails [from restraint], then

[1] Vemana, ii. 70. [2] Id. ii. 185. [3] Manu S. xii. 2—10.
[4] Id. ii. 160. [5] Id. ii. 1, 89. [6] Id. ii. 92. [7] Dhammap. Yamakav. 1, 2.

the knowledge [of God, 'pragna'] oozes through it out of that man, as water does through a hole in a leathern bucket. He who has brought all his senses under subjection, and his mind [or heart] as well, may then attain unto all manner of good, even though he do not waste his body in austerities."[1] "He who will keep himself [his body] in order, must not neglect his heart; and he who will perfect his nature [make it complete] must not be confused as regards the right way [Tao]."[2]

"As to the heart," says Choo-he, "it is difficult to tell what it is. Looking at it, it has motion and rest; its nature [or body, 't'he'] varies; and its principle [li] may be said to be Tao, 'the right way;' and the use (or application) of it may be said to be spiritual [shin]; but these are ways of speaking. Thus when Meng-tsze says that 'humanity [jin] is the heart of man, and that to practise it is that heart,' such an expression is equal to that of 'li' [li chay, t'heën chi t'he;[3] 'li' is the 'body' of Heaven, that is, the principle whereby Heaven governs or influences men; 't'heën li,' is Providence]. When Yen-tsze says that 'for three months his heart did not turn from humanity,' it means, that his heart was lord over him and that it did not swerve from 'li' [its principle, or nature]."[4] And elsewhere Choo-he asks: "What is the heart? One word covers it—'life and self.' Life is the great virtue [ἀρετή, strength, power] from heaven and earth; and man receives breath from heaven and lives; and Tao is the life of the heart."[5]

"But the strength of the heart," say the Arabs, "comes from soundness of faith."[6] "Every man," says Borhan-ed-din, "ought to inquire into that which belongs to his condition, as seller on selling, to be honest, &c. So also it is incumbent on every man to study the circumstances of his own heart, about confidence, intention, fear, pleasing others, &c."[7] "O

[1] Manu S. ii. 99. [2] Hwae man-tsze, c. xiv. [3] Choo-he sing li, 3, vol. xliv. [4] Id. ibid. [5] Id. ibid. [6] Nuthar ell. 106. [7] Borhan-ed-d. c. i.

ye noble sons of the gods, the first thing wrought of old by the heart of the Mahāsatwas [the good, virtuous, pure] was, to embrace and hold fast through meditation the teachings of truth left by holy men; that there is reality in death; then to gather the precious flowers of knowledge; the perfection of intellect; the lamp of divine knowledge, and to walk bravely. These, O noble sons, are the ways in which the heart of the Mahāsatwas wrought."[1] Therefore, "O thou, the guardian of thy soul, or of thyself," say the Arabs[2]—"that great jewel is given thee for thine own; but only to keep it safe;" as said the bystanders to the dge-long [priest]."[3]

"*With all diligence*," which is one of the attributes of Byang-tsum-sem-pah, of 'the Being joined to Intelligence,' of the Bodhisatwa, while he was in Dgah-ltan, the abode of joy."[4] "The wise and good man," says Confucius, "looks to himself; the mean man, to others."[5] "Be careful then," says E-yun (B.C. 1753); "when the bowman draws the thimble of his bow-string, he turns to examine if his arrow is fixed properly, and then he lets fly. Be therefore cautious as to that upon which your mind is set."[6] Be careful then. "I have applied myself," said king Amen-em-ha to his son Usurtesen, "to save thee from thine own heart [deceitful as it is]."[7]

24 Put away from thee a froward mouth, and perverse lips put far from thee.

Marg. reading: Heb. 'frowardness of mouth, and perverseness of lips.'

"*Put away*," &c. "Thy tongue," says Ali, "will exact from thee that to which thou hast accustomed it." "Accustom thy tongue," says the Commentary, "to the fairest speech and to the best words; otherwise, if thou accustomest it to speak evil, thou mayest never be sure that it will not speak, against

[1] Altan Gerel, c. iv. fol. 92. [2] Meid. Ar. pr. [3] Dsang-Lun, c. l. fol. 252. [4] Rgya-tcher, c. ii. [5] Hea-Lun, xv. 20. [6] Shoo King, iii. 5. [7] Pap. Sall. ii. pl. i. l. 4.

thy will, some bad words that may trouble thy cup [of life], or let thy head fly from thee [be cut off]." "Accustom thy tongue," adds the Persian, "to what is good; for that to which it is used comes on the tip of it. If it is used to bad [words], it will some day give thee a black face [ashamed] before people."[1] "Do not speak low words."[2] "He who watches over his words, whose mind is under control, and who does no wickedness with his body, let him keep those three paths clean, and walk in the path taught by Rishis of old."[3] "He who from childhood learns to distinguish between truth and a lie, how can he be but truthful and accurate?"[4]

"If thy tongue speak [straight] upright words, it will move aright [and subsist]; but if thy words are froward, thou must hide thyself," said Ajtoldi to his son.[5] "Foolish, senseless men follow listlessness; but wise, sensible men keep up watchfulness as they would keep valuable treasure."[6] "When telling a thing," says Ebu Medin, "be truthful; and when making a promise, keep it."[7] "Cast away from thee frowardness [cunning] and wrath." "And do not raise [favour, incite] a licentious, disordered mind [or heart]."[8] "It is a blessing for a son to practise truth and to eschew lying," said Ptah-hotep.[9] "Therefore does the wise man watch carefully over his own secret [thoughts or feelings]," says Confucius.[10] "Kwey-wen-tsze used to reflect three times and then act. Confucius heard of it and said: 'Over and over again; that answers best.'"[11] "Samano Gautama, when he gave up lies and falsehood, became a speaker of truth, and truthful, firm to be depended on, and trustworthy. And he gave up harsh language."[12]

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

[1] Ali b. a. T. 33, and Comm. [2] Av. Atthi. Sudi, 74. [3] Dhammap. Maggavag. 9. [4] Maha Bh. Kama P. 3437. [5] Kudat ku Bil. xiv. 8. [6] Dhammap. Appam. 26. [7] Ebu Med. 9. [8] Oyun Tulk. p. 11. [9] Pap. Pr. xvi. 2. [10] Chung y. c. 1, and Ta-hio, c. vi. [11] Shang-Lun, i. 20. [12] Silakkhanda, fol. 3.

"*Let thine eyes*," &c. "Reverence for those who go straight [ujjagatesu], who are upright in the way, is best."[1] "The heart and the eyes are touters for the body, and they draw the body into sin."[2] The heart and the eyes are the two touters for sin."[3]

"Ni peccent oculi, si oculis animus imperet."[4]
"Dice il core agli occhi: per voi moro.
Gli occhi dicono al cor: Tu m'hai disfatto."[5]

"It is neither by cries, nor words, nor talk of any kind, that one can acquire virtue [the laws, rules of virtue]. It is only by [the very marrow of] intense application that one can acquire it. As you speak, so do."[6] "The footprint [form of the foot, the tread] is heavy; that of the hand is reverential, therefore handle nothing inconsiderately. But the print of the eye is straight; look not askant or with a leer."[7] "He who is in the habit of looking at other people's errors to laugh at them, whatever kind of individual he be, his misfortunes are not far from him."[8] "Look not at other people's rough [cross-grained] words [lit. against the setting of the hair; Fr. à rebrousse poil], nor yet at what they do or do not. But look at your own doings; at what you do, and leave undone."[9]

"Always gentle and free from deceit, strive to tread the way to Nirvāna [passage to yonder shore]; study to examine the way thither; and [cleanse] scatter the darkness of ignorance with the lamp of intelligence [or understanding]."[10] "And do not twist reason."[11] "Nobody is for one state (or purpose) only, answers the Lord of life [Death]. Keep thy eye on thy life [or existence]."[12] "Put on thy hat, and do thy best to walk straight on."[13] "Look with eyes wide open at him who does not know thee."[14] "And mind thine own eye, for it betrays thee more than thy tongue."[15] "But," says

[1] Dhammap. Sahassav. 108. [2] Midrash Rab. in Numb. M. S. [3] Berach. M. S. [4] Publ. Syr. [5] G. Guinizelli, M. S. [6] Rgya-tcher r. p. iv. p. 40. [7] Shiteigun, p. 11. [8] Rahula thut. 15. [9] Dhammap. Pupphav. 7. [10] Rgya-tcher r. p. c. iv. p. 41. [11] Jap. pr. [12] Ani, 41. [13] Georg. pr. [14] Meid. Ar. pr. ii. [15] Id. ibid. vi.

Theognis, "the eyes, the tongue, the ears and the mind, common to all men, are in the [breast] heart of the intelligent [wise] ones."[1] And Lao-tsze says, "that outward objects distract the holy man from the contemplation of Tao [the right way]. Therefore does the holy man fill himself [his heart] and not his eyes, and for that reason also does he choose this and eschew that."[2] "From the emperor down to the common people [multitude], the duty of every man is to amend or correct himself, attending to it as to the principal thing."[3] "The wise man," says again Confucius, "considers attentively the root (or principle) of his actions; the root once established, and the right way of acting once produced, filial piety and brotherly love follow; and such is the root of humanity [virtue]."[4] "Ts'heng-tsze quotes the Shoo King [Tai kia], where it is said of king Ching-tang that he kept his eyes constantly fixed on the bright commands of Heaven."

26 Ponder the path of thy feet, and let all thy ways be established.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

Or, 'all thy ways shall be ordered aright.' Marg. reading.

"*Ponder the path*," &c. "To keep steady in the middle path [of virtue] and not to swerve from it, what strength indeed!"[6] "How upright was Sze-yü," said Confucius; "when the country was well governed, he was as straight as an arrow; and when the country was ill governed, he was still like an arrow."[7] "O my son, consider well what provision to take for the journey, and then gather this or that by the way [thou goest]."[8] "When a man is firm [established] in his own counsel [is proved and trusted], others bind their actions to

[1] Theogn. 1117. [2] Tao-te-K. c. xii. [3] Ta-hio, c. i.
[4] Shang-Lun, i. 2. [5] Ta-hio, c. i. Comm. [6] Chung y. c. x.
[7] Hea-Lun, xv. 6. [8] Pend i attar. ix.

his advice."[1] "Blessing on purity, and on virtue, and on the kingdom of Vohu-Mano; with these I press forward towards the bridge Chinvat [that souls have to cross on the way yonder]."[2] "If, therefore, this deceitful [empty, vain] world falls to thy lot, my son, do all the good [in thy power] and order thyself aright."[3]

"The wise man [directs] makes his mind that luxuriates, that is fickle and hard to govern aright [or straight], as an arrow-maker straightens a bamboo [for his arrows]."[4] "Ts'heng-tsze[5] quotes the She King [Ode 'mien man'] to show that if a bird knows how to settle in a nook of the mountain, man ought to know how to settle in the greatest good." To which the Japanese Commentary adds: "That man, being reasonable, ought to know it better than the bird." And the Ji-kiang [Commentary on the Ta-hio] further says: "That man has that in him which will lead him to settle in that which is good; but that holy men alone attain to it." For many men settle in evil. Timur, for instance, is said "to have set up wickedness upon its legs."[6]

"It is the heart," says Meng-tsze, "that rules and thinks; if it reflects, it can find the right way; if it does not reflect, it does not find it."[7] "Let moralists blame or praise; let fortune come or go; let death come to-day, or a 'yojana' [four or nine miles] hence—wise men never swerve from the path of truth."[8] "If the country has good principles [is well governed], let your good principles follow you to the grave, &c. I have never heard that good principles should be accommodated to [the level of fancy of] men." "For if good principle varies one hair's-breadth," says Confucius, "it is no longer good principle, or the 'right way.'"[9] "The mountain torrent easily rises and falls; but the man also who easily moves backwards and forwards, is a man of mean purpose."[10] "In

[1] Pend i attar. xxi. [2] Yaçna, xlv. 10. [3] Kudat ku Bil. xi. 7.
[4] Dhammap. Chittavag. [5] Ta-hio, ch. iii. Comm. [6] Arabs. V. Timuri, c. i.
[7] Hea-Meng, xi. 15. [8] Nitishat. 10. [9] Chung y. c. i. [10] Chin. pr. G.

the face of obstacles, &c., it is not well to enter the way first. But tread the way back."[1]

"You have two ways before you," said Pianchi to the men of Mertum; "choose the one you like best. Open and live; shut and you die."[2] "Move thy foot [walk] circumspectly, and drink filtered water."[3] "Felice che misura ogni passo," say the Italians, and "Che misura i sui passi cammina sicuro."[9] "Keep to the mean," say the Arabs, "and walk on one side." "Mix among men, but keep aloof from them." "The mean [middle] is best in all things."[5]

> "Nec preme, nec summum molire per æthera cursum.
> — medio tutissimus ibis.
> Inter utrumque tene."[6]

"It is indeed a great blessing (or great good fortune) for a Rahan or a Paggul [mendicant priest, priest in charge of a monastery, one who teaches others] in his intercourse with things of the world [daily life], not to have his mind moved; but to be without sorrow, without passion and enduring."[7] "But keep aloof from men; and forming thy judgment with a free soul [disengaged], decide on everything, with the best opinion, sitting up as charioteer [of thy life]; and when thou leavest thy body to soar up on high, thou shalt then become immortal, and a god."[8]

"It is hard (or difficult)," says Pythagoras, "to tread many ways at once in life."[9] "But tread the straight road, if thou wilt be righteous."[10] And follow this advice: "When thou enterest upon a journey, first take counsel with thy Creator, and then go forth."[11] "Do as I do, Kyrnus; tread the middle path in peace."[12] "And beware how thou goest; and," said Kaou-tsung, "be not like a man who, walking bare-foot, does not look on the ground, and hurts his foot."[13] "Thus think of

[1] Ani, xlii. max. [2] Stèle of Pianchi, l. 82. [3] Kotbitaratn. 4.
[4] Ital. pr. [5] Ar. pr. [6] Ovid, Met. ii. 135. [7] Mangala thut. 13.
[8] Pythagor. χρ. ε. 67. [9] Pythag. Sam. 10, ed. G. [10] Γνωμ. μον.
[11] Berach, B. Fl. [12] Theognis, 321. [13] Shoo King, iii. 12.

correcting thyself" [lit. what is near], says Tsze-Hea, "for virtue lies in that."[1] "But we fix on an object or action according to our moral habit, for we deliberate on that which we desire, as says Aristotle; for there can be no deliberate choice without a right purpose [thoughtfulness]."[2]

"Spend your life in trying to lay hold on truth and propriety; and yield not an inch to any one for the sake of yellow gold."[3] "The ornament of wise (or excellent) men lies in their inclining to neither side, and in their preserving an equable mind, like even weight in a balance."[4] "That which wavers not is said to be 'mean' or middle; that which alters not is called constant."[5] Heou-Chu says: "Do nothing that tends to evil, because it is a mere trifle; and omit nothing that tends to good, because it is but little."[6] "It behoves thee, O King," said Kaikeya to Dasaratha, "to abide firm in the right way. For men who know what is right say that faithfulness [constancy] is the highest virtue. I took refuge with thee on the strength of thy faith; and now I warn thee to do what is right by keeping that faith."[7] "In a field of cucumbers tie not thy shoe,"[8] say the Arabs; and the Japanese, "Under a pear-tree arrange not thy hat"[9] [to avoid suspicion, but walk on, and tarry not].

The whole of Confucius's Chung-Yung treats of the 'Invariable Mean,' or middle path of virtue, which, he says in the first chapter, is not to swerve by a hair's-breadth. Most of that treatise might be quoted in illustration of this verse. For, as the Japanese say, "No one can serve as master two different persons."[10] "Mou-Ka [Meng-tsze] was kind and upright; Si-Kio [the scholar Yu] laid hold on the straight course: they kept close to the middle path, which lies in being diligent, humble, careful and docile."[11] "The benefit of excellent laws

[1] Hea-Lun, xix. 6. [2] Archytas Ter. 2, ed. G. [3] Ming h. dsi. 129.
[4] Cural, xii. 118. [5] Tsze-ching-tsze, in pref. to Chung-Yung.
[6] Ming Sin P. K. c. i. [7] Ramay. ii. xiv. 2, 3. [8] Arab. pr.
[9] Japan. pr. [10] Ibid. [11] Gun den s. mon. 673.

to the people, lies in the strict observance of them. In that we must look for their worth."[1] "For it is only because of a single move that the chess-board is 'conquered' [that the game is lost]."[2] "He who has done no harm to others, nor bowed to the low and mean, and who has not swerved from the right way, [though it may appear little, yet] it is much."[3] "For with great effort one can roll up a block of stone to the top of a mountain, where the least thing may upset it. Such is one's virtue and one's faults [hard to acquire and easily lost]."[4]

"Which is the right way a man ought to choose for himself? All that is an honour to him who does it, and that brings credit from others."[5] "The right road is the middle way."[6] [We may compare the Chung-Yung [Invariable Mean] of Confucius with the 'Middle Way' ['dbu mai lam'], as taught by Gautama, and the philosophy of the Middle Way taught by Nagarjuna one hundred years after Gautama.] "Go by the king's highway; wander neither to the right nor to the left."[7] "The sages have declared," says Rabbi M. Maimonides, "that he whose habits (or principles, ways) are 'intermediate' [verging to neither extreme], is called wise. Therefore have they advised men to direct their steps in the middle way, as being the safest."[8] "Know ye," says Tiruvalluvar, "that he is safe from destruction who, turning to neither side, commits no evil deed."[9]

"I walk," said Theognis, "in a way as straight as a rule, leaning to neither side; for I must think the best, and for the best, how to benefit my country, without pandering to the mob or trusting to unjust men."[10] [Would God that other men did the same!] "Do not, O Kyrnus, vex thyself too much because of troublesome men; but do as I do, 'walk the

[1] Hien w. shoo, 131. [2] Id. ibid. 199. [3] Naga Niti, 42, Schf.
[4] Id. ibid. 68. [5] Ep. Lod. 70. [6] Id. 624. [7] Mishle As. xviii. 3.
[8] Halkut deh. i. 4. [9] Cural, xxi. 210. [10] Theognis, 923.

middle way.'"[1] "If a man," says Confucius, "will bend his will towards virtue, he will abstain from evil."[2] "The invariable middle way is virtue; few people, alas! can walk long in it."[3] "A wise, well-educated or superior man [kiün-tsze]," says again Confucius, "settles himself in his station in life, and acts accordingly; wishing for nothing outside it." "He regulates (or rectifies) himself, and (asks or) expects nothing from others." "Always at peace and tranquil within himself, he awaits the commands (or decree) of Heaven. Like an archer who misses his aim [and tries to hit better], the wise man, when he errs, considers within himself that wherein he has failed, and strives to set it right."[4]

[1] Theognis, 219. [2] Shang-Lun, iv. 4. [3] Ibid. vi. 27.
[4] Chung y. c. xiv.

CHAPTER V.

1 Solomon exhorteth to the study of wisdom. 3 He showeth the mischief of whoredom and riot. 15 He exhorteth to contentedness, liberality, and chastity. 22 The wicked are overtaken with their own sins.

MY son, attend unto my wisdom, *and* bow thine ear to my understanding:

2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.

"*My son, attend*," &c. "Children, attend to us your teachers at the monastery—who pour wisdom into you, and not useless things, as among fools—and then your wisdom will be like Mt. Myemmo [Mt. Meru]."[1] "In reading books, you must pay attention; one [Chinese] character is worth a thousand gold pieces."[2] "For what good is there in a hearer who does not practise virtue?"[3] "Firmness [or constancy] firmly seated in the heart, and holy texts well received in both ears, is the ornament of really great men, though they be poor."[4]

So, then, "the office of a disciple is, when the teacher gives him a model, to strive and copy it; when he sees good, to follow it; when he sees good, to practise it. Thus easily correcting himself, he will learn to do right of himself, and without effort or opposition on his part."[5] "When he purposes anything, he will not flag, and when he practises, he will keep straight; and thus continuing in this way, he will soon draw towards virtue."[6] "Rahula," said Gautama to his son,

[1] Putt-ovada, 20. [2] Chin. pr. P. 28. [3] Vararuchi shadratn. 7.
[4] Nitishat. 55. [5] Siao-hio, c. i. [6] Id. ibid.

"abandon the six properties of lust, come forth from the so-called prison of passion, and put an end to sorrow, as a Buddha."[1] "Let a man know and have many virtues, and even shine in them, still must he cherish, preserve and hold fast propriety of conduct [discretion]; it will be a great assistance to him."[2] K'heuh-li says: "Propriety [discretion] does not transgress due limits, does not demean itself in mockery, does not like familiarity, orders itself, keeps its word; such is called good conversation [or practice]."[3] "Neither look at, hear, speak nor move in anything that is not in accordance with propriety."[4]

3 For the lips of a strange woman drop *as* an honeycomb, and her mouth *is* smoother than oil:

4 But her end is bitter as wormwood, sharp as a two-edged sword.

נֹפֶת תִּטֹּפְנָה, 'drop pure honey from the comb.' זָרָה, 'strange woman'—any other than the lawful wife.

"*For the lips*," &c. "Honey in the comb on a precipice protected by snakes—the Kiratas perished through it. Thy son, O King," said Vidura, "sees the honey, but from infatuation sees not the precipice."[5] "Graceful child of the forest, honey-mouthed daughter of Tapio," said Lemmikainen, "blow sweetly thy reed-pipe and lull others to sleep with the honey-sounds of it."[6] "Like the voice of old Nestor, from whose mouth it flowed *μέλιτος γλυκίων*, sweeter than honey."[7] "But if one endued with some qualities is by nature wicked, leave him (or her)."[8]

"The mouth of crafty [nefarious] people is charming, cool as sandal; but the wicked nature of their heart cuts through like a saw."[9] "They speak fair, with a pleasing face; they

[1] Rahula thut. 4. [2] Cural, xiv. 182. [3] Siao-hio, c. iii. [4] Chin max., Dict. at 'wo.' [5] Maha Bh. Udyog. p. 2474. [6] Kalevala, xiv. 68. [7] Il. *á*. 249. [8] Saïn üghes, fol. 28. [9] Mas. v. 6, Schf.

ravish, with a subtle mind. Honey lies on the tongue of women; but in their heart rankles virulent poison, and that only."[1] "Women are said to be within like poison, though outwardly charming, like the fruit of the 'gunja' [abrus precatorius]."[2] "By whom was woman created? Women are, like poison with ambrosia, for the ruin of virtue."[3]

"ἀκίδας δ' ἔβαπτε Κύπρις
μέλι τὸ γλυκὺ λαβοῦσα."[4]

Stings smeared with honey. "Sweeter are the words of such a woman than the core of the jack-fruit, than refined sugar, than virgin honey."[5] "But a smiling woman and a weeping man are not to be trusted," says the Tamil proverb.[6]

"Look not at a bad woman; for from the lips of the adulterous woman there flows honey, which at the time tastes like honey to thy throat, but which thou shalt afterwards find more bitter than gall, and sharper than a two-edged sword."[7] "She covers poison with honey."[8] "I counsel thee, Lodd-fafnir," says Odin; "I saw a wicked woman's words bite a man right through [up and down]; her deceitful tongue caused his death." "Of such a maiden let no one trust the words, nor yet what a woman says. For their heart was made like a revolving wheel, and fickleness was put in their breast."[9] "A man does not understand (or feel) his eye-ball, polished with the finest lustre, as it drinks in the objects at which it looks. Go on, then, drinking in sinful looks with thine eyes; by and by thy sight will be bitter enough for thee."[10]

"Hard, indeed, are some women," said Rama's wife.[11] Even she whom the gods had endowed with every gift, Pandora, Hesiod tells us, proved πῆμ' ἀνδράσιν ἀλφηστῆσιν, "a misfortune [calamity] to industrious men," and caused them troubles enough."[12] "Yet if a bad woman is worst, a good one is the

[1] Pancha Tant. i. 202. [2] Ibid. 211. [3] Shantishat. ii. 3. [4] Anacr. od. 45. [5] Vemana, ii. 30. [6] Tam. pr. 437. [7] Didasc. Ap. (Eth.), c. i. [8] Jap. pr. p. 550. [9] Havamal, 119, 83. [10] Litta jatak. p. 380. [11] Kumara Sambh. iv. 5. [12] Hesiod, ἐ. κ. ἡ. 83, 95.

best thing on earth."[1] "The fool, however, reckons [his evil deeds] honey, so long as his sin is not ripe; but when it is ripe, then the fool suffers pain."[2] "He goes on, senseless as he is, an enemy to himself, doing sinful work that yields bitter fruit."[3] "The pleasure of sin is but trifling, compared with the pain it brings, which is great."[4] "For the mud into which the sinner sinks is in the lowest depth of hell."[5]

5 Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are movable, *that* thou canst not know *them.*

פֶּן תְּפַלֵּס, third pers. sing. fem., and not second pers. masc. "Lest she should weigh the path of life, her ways are movable"—that is, 'as she has no wish to weigh right against wrong, her ways,' &c. LXX. ὁδοὺς γὰρ ζωῆς οὐκ ἐπέρχεται. So also Chald. and Syr., Copt. and Arab., taking פֶּן as אַל or לֹא, and with them Midrash Mishle also; all of which take תִּדַּע as fem. But Arm. and RR. Aben Ezra, Yarchi, and Tvunath Mishle, understand this verse in the sense of A.V.

"*Her feet go down,*" &c. "Quid levius pluma? Ventus. Vento quid? Aer. Aere quid? Mulier. Muliere quid? Nihil," say the Rabbis.[6] "What is an endless, impenetrable thicket? The mind, ways, and heart of women."[7] "What is an impenetrable thicket? The way of woman. Who is a clever, able man? He who is not lost therein [thereby]."[8] "What is as passing as a flash of lightning? Intercourse with bad men and young women."[9] "A roving woman only goes after roving men."[10] "Even though her husband be all she can desire, and her home agreeable, yet how will the slippery woman curb her innate instinct? If a dog is fed with milk, will he not rove about for all that?"[11] "A daughter of the

[1] Hesiod, ἐ. κ. ἡ. 700, and Simonid. M. ed. Br. [2] Dhammap. Balav. 10. [3] Id. ibid. 66. [4] Niti neri vil. 11, 12. [5] Cural, 919. [6] Ep. Lod. 1573. [7] Phreng wa, 21. [8] Sansc. original, 23. [9] Id. 59. [10] Vemana, ii. 10. [11] Id. ibid. 31.

Shimnus [demons],"[1] "whose windings are not known."[2] "Lust is like the autumn cloud of rain, inconstant; it moves about with the wind, and deceives, while destroying all virtues in man."[3]

"Restlessness [being movable] is natural to women," said Vidura to Dhritarashtra.[4] "Covet not the actions of those women who go about from place to place to do unlawful deeds."[5] "But guard women as you will, by keeping them still and unseen, it is like planting a hedge around a field just sown with wheat in order to keep birds from it, and do no more (or sit still)."[6] "Let a man eschew strange women and changeableness [in his station]."[7] "People of bad character are like the tongue of the balance—the least thing moves them up or down."[8] "But the good, like precious stones, never, never change."[9] "Thou art changeable (or movable)," said Hirānyaka to the crow; "and no friendship can be made with such a person."[10]

"No confidence is to be placed in cats, buffalos, rams, crows and mean individuals; they are all excluded from it."[11] "Women are always fickle and inconstant; even the gods say so. The husbands whose wives are well guarded are indeed lucky."[12] "Neither shame nor decency, but the want of an opportunity, is the only safeguard of a woman's virtue;"[13] "whose heart is as light as a crane's feather."[14] [In all this, allowance must be made for a degraded state of society, and with it, the low estimate of woman, outside the pale of Christianity.]

"Even the gods cannot see the bottom of the sea, a white crow, and into the mind of woman."[15] "Women, thieves, full as they are of wits, intelligence, wisdom and craft, can yet hardly acquire the knowledge of truth. The nature [ways]

[1] Mong. Max. R. [2] Ani, xvi. 14. [3] Rgya-tcher r. p. c. xv. [4] Maha Bh. Udyog P. 1317. [5] Lokopak. 51. [6] Id. 54. [7] Chanak. shat. 20. [8] Naga Niti, 175; Var. 53, Schf. [9] Legs par b. p. 116. [10] Hitopad. i. 454. [11] Id. ibid. 88. [12] Id. ibid. 124. [13] Id. ibid. 125. [14] Jap. pr. p. 209. [15] Nidivempa, 53.

of such women is as difficult to know as the goings of fish in the water. Falsehood is to them like truth, and truth like falsehood."[1] "In truth, the way of woman is not very plain [not easily ascertained]," say the Japanese.[2] "The heart of women cannot be understood, like the face in a mirror; their nature, like a difficult track among mountain-passes, cannot be ascertained." "Their mind is declared by wise men to be, like water on a lotus-leaf, inconstant."[3] "Half of the words they speak are said to some one else, and at the time they eye some other man, and think of something else than what they say. Who is really loved by women?"[4]

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

בָּנִים, 'O ye sons' is surely more appropriate here.

"*Hear me now*," &c. "Son," said Gautama to Rahula, "eschew women who, with their feet and hands, their person, their smiles and laughing ways, raise passion in others. In all thy existences [sansāra] keep thy mind under restraint."[5]

Ch. "Verum ubi animus semel se cupiditati obstrinxit mala.
Necesse est, Clitipho, consilia consequi consimilia: hoc
Scitum est: periculum ex aliis facere tibi quod ex usu siet."[6]

"But thou, walk in the perfection of morals [moral perfection], if thou wishest to attain to Buddhahood. Take always care of thy morals, as the yak-ox does of his tail."[7] "Say not, 'We are young, we will do right by-and-by,' but do well while you have the means. Not ripe fruit only falls; but good, unripe fruit must fall by a strong wind."[8]

8 Remove thy way far from her, and come not nigh the door of her house:

[1] Andhabhut. Jat. (62), p. 295. [2] Onna ima kawa. p. 17.
[3] Bhartrih. suppl. 6. [4] Pancha T. i. 151. [5] Rahula Thut. 6.
[6] Ter. Heaut. i. 2. [7] Silaparami Jat. p. 20, 21. [8] Naladiyar, 9.

9 Lest thou give thine honour unto others, and thy years unto the cruel:

לְאַכְזָרִי, 'to the cruel.' Chald. 'to the strangers.'

"*Remove thy way*," &c. "As long as thou livest," said Osmotar, Kaleva's daughter, to her younger sister, "so long as the moon shines, go not near a house without morals; a house is to be inquired after as to its character; for it rests on a good [name]."[1] "My fourth advice to thee," said Sigrdrifa to Sigurd, "is, that if thou fall in by the way with a witch [a wicked woman], better it is to go on thy way than to go in to her, even though night overtake thee."[2] "Keep aloof," says Ani, "from the gadding woman, who is not known in the town. Go not near her; have nothing to do with her."[3] "For when a way is known to be evil, the best thing is to forsake it."[4] "Even the mind of good men is made to waver by the words of the base. He that places confidence in them dies."[5]

"Do not commit adultery," said Ajtoldi to Ilik, "and keep well to that. If thou wishest to be respected [held in honour], come not near to vice, O thou with a well-ordered [upright] mind. For well has the upright said: 'When vice touches thee, stay not, step not towards it; for where there is sin, contempt follows it.'"[6] "But walk on," says Avveyar, "and let go the hand of such a woman."[7] "For the adulterer, or sensual man, gets a mark [or name; is branded]."[8] "Come not near to whoredom," says Mahomet; "it is a foul deed, an evil path."[9] "And hold no intercourse with sensual people [evil livers]."[10] "Idleness brings one into the hands [power] of vice and of evil thoughts."[11] "Otia dant vicia." "L'oisiveté est la mère des vices." "L'ozio è il padre del vizio."[12]

10 Lest strangers be filled with thy wealth; and thy labours *be* in the house of a stranger;

[1] Kalev. xxiii. 79. [2] Sigrdrīfumāl, 26. [3] Ani, xvi. 13.
[4] Pancha T. i. 341. [5] Hitop. iv. 58. [6] Kudat ku Bilik, xx. 10—14.
[7] Kondreiv. 78. [8] Vararuchi Nava R. 2. [9] Qoran, xvii. 34.
[10] Jap. pr. p. 196. [11] Ep. Lod. 647. [12] Lat. It. Fr. pr.

11 And thou mourn at the last, when thy flesh and thy body are consumed.

בְּאַחֲרִיתֶךָ, 'at thy latter end.' Chald. 'at thine end, extremity.'

"*Lest strangers*," &c. "Sweet sins end in sore expiations; and trouble always follows pleasure."[1] "And repentance of a fault is the confession of it."[2] "That which produces sorrow is—let men know it—a bad action,"[3] says the Buddhist.

"Quod merito pateris, patienter ferre memento
Quumque reus tibi sis ipsum te judice damna."[4]

"A fault returns thither from whence it comes [in punishment]. The blister of a burn is finally cured by fire."[5] "Old age pounces upon him who indulges in excesses."[6] "Pour vivre longtemps il faut être vieux de bonne heure:[7] Old young —young old."

"Immodicis brevis est ætas, et rara senectus.
Quidquid amas, cupias non placuisse nimis."[8]

"Non est vivere, sed valere, vita."[9]

"If pleasure is the end of man," said Cleanthes, "then the gods gave him common sense for his hurt."[10]

"He who has tried (or proved) knows; but woe to him who proves everything."[11] "Repentance is a great thing, since it reaches the throne of glory."[12] "Like ardent fire on gold, so is light shed on those who are penitent under sore affliction. The reason why there are so many worthless men [men nomen] is, that the penitent are so few and the impenitent so many."[13] "Of vice and death, vice is said to be the worst; for when dead, the vicious man sinks lower and lower in hell; whereas the man free from vice mounts up to heaven."[14] "A man receives in his mind the reward of mental [moral] acts; in his organs of speech, those of the tongue; and in his body,

[1] Solarlioth, 68. [2] Ebu Med. 305. [3] Dam ch'hos, fol. 40. [4] Dio. Cato, iii. 18. [5] Drishtant. 66. [6] Shabbat. 152, M. S. [7] Fr. pr. [8] Mart. Epig. vi. 29. [9] Id. ibid. 70. [10] Fragm. Phil. Gr. p. 153. [11] Fin. pr. [12] Ep. Lod. 568. [13] Cural, 267, 270. [14] Manu S. vii. 53.

those done by it, whether good or bad."[1] "There is no fire like that of passion."[2] "Sorrow is born of pleasure, and pleasure also gives fear; therefore is there no sorrow for him who has renounced pleasure; whence, then, can he have fear?"[3] "Passions," said Udpala to the nuns, "are like fire; they set on fire hill and dale, and spread like fire among the grass; one man destroying another."[4] "But neither the Vedas, liberality, sacrifices, abstinence, nor austerities, will ever profit a man deteriorated in his nature."[5]

"No rose without thorns; no pleasure without pain. He who will have the rose must be prepared to have also the thorn," say the Turks.[6] "Passions," says the Buddhist, "have little sweet, but are full of sorrow; and wise is he who thinks so."[7] "It is, however, better thou shouldst not sin, than sin and have to repent of it."[8] "Repentance beforehand is real gain," say the Malays; "but after-repentance—what merit is there in it?" "It is one's own judgment of oneself."[9]

"— justa doloris
Nævole, causa tui."[10]

"— At at, hoc illud est,
Hinc illæ lacrymæ."[11]

"Tardy repentance is thine own enemy" [one of thine own making], say the Ozbegs.[12] "Still," says Pythagoras of Samos, "reckon that the trouble that follows pleasure is to lead thee to virtue."[13] "For wickedness is a fire, a fire that burns; there is no escape on either side from the way thereof."[14] "Thy nights of debauch serve thy lust; but at last they consume thee whole"[15]—"and also degrade thee; for therein lies the degradation of man."[16] "He who loses shame reaps for his soul [himself] repentance more burning than the burning heat of the sun," said Ibn Doreid.[17] "What fruit [harvest] of sin

[1] Manu S. xii. 8. [2] Dhammap. Sukhav. 6. [3] Id. Piyavag. 6. [4] Dsang-Lun, fol. 131. [5] Manu S. ii. 1, 97. [6] Osman. pr. [7] Dhammap. Buddhav. 186. [8] Berach. B. Fl. [9] Γνωμ. μον. [10] Juven. Sat. ix. 20. [11] Ter. And. i. 1. [12] Ozbeg pr. [13] Pythag. Sam. 9, ed. G. [14] Kudat ku Bil. xi. 19. [15] El Nawab. 144. [16] Nuthar ell. 85. [17] Hariri, iv. p. 45.

is there but to weep? said Nushirwan, when rebuked by his vizeer; and he then bit his finger in his violence;"[1] "his soft finger-tips in despair;"[2] or like Atthai, who is said by Arabsiad "to have eaten his hand in regret" at what he had done.[3] "For the snares of Satan bring trouble and sorrow to man."[4]

"Blessed is he who repents while still in the prime of manhood,"[5] "and who stands firm in temptation."[6] "For the fool repents when he comes to himself," said Vasudeva, "as water puts out fire."[7] "Through pardon and repentance thou mayest escape the wrath of God; but thou canst not escape from the tongue of men"[8]—"but until thou beat thyself with both hands, for alas! thou sayest, 'I would not hearken to wise counsel.'"[9] "And although the claw of rebellion is cut short by repentance, and the wing of obedience speed one to eternal glory,"[10] "yet there remains a scar on the conscience," says Publius Syrus:

"Cicatrix conscientiæ pro vulnere est."

"He," said Vaishampaka to Dhritarashtra, "who only sees the honey and does not see the precipice, he being [broken] undone by greed of the honey, repents of it at leisure, as thou doest."[11] The Bodhisatwa said thus to the gods: "Avoid every immodest intention. Divine joys, whatever they be, proceed from the source of a good action, and are the fruit of good actions. Therefore remember your actions; for from having neglected to gather good actions, you go where sorrow dwells."[12] "He," said Hod-srung to the Bodhisatwa, "who after reflection repents, will not again do unseemly [improper] things."[13] There was in China a saying copied by the road-side [παροιμία]:[14] "Seldom speak, and thy name will be mentioned. Restrain thy passions, and thou shalt preserve thy body."[15] And Lao-

[1] Nizami, M. ul-asrar, p. 49. [2] Hariri, ii. p. 106. [3] Vita Tim. c. 29. [4] Ebu Med. 202. [5] Yalkut Tehil. R. Bl. 128. [6] Shemoth R. id. 126. [7] Prem Sagur, ch. ii. [8] Sadi Gulist. ii. 23. [9] Id. ibid. vii. 5. [10] El Nawab. 48. [11] Maha Bh. Stri P. 38. [12] Rgya-tcher r. p. iv. [13] Dkon segs, i. fol. 18. [14] See Preface. [15] Ming Sin P. K. c. iii

tsze says: "Too much self-indulgence injures the spirit; and too much wealth holds the body captive."[1] "For all desire does not last long; it is like a dream, like the mirage, like an illusion, like lightning, like foam."[2]

12 And say, How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

"I was כִּמְעַט little short of being in all evil," &c. 'Peu s'en fallut que,' Fr.

"*And say,*" &c. In the Keuh-li it is said: "It is the duty of a son to serve his parents. If he is reproved three times and will not hearken, he will have to howl and weep in secret, and himself will follow [fare alike in his sons]."[3] In the Kharadiya-jataka[4] we read of the deer that was killed from want of hearkening to advice. "Give no further advice to him who has transgressed seven times." But in the Tipullattha-miga-jataka, we have the story of the deer that escaped from the snare in which it was caught by remembering good advice and following it. That deer was Rahula, Gautama's son.[5] "But he who does not reverence the word of his mother, and is an obstinate, stubborn man, will not respect the words of his 'guru' [spiritual teacher]."[6]

"For no guru will change a man's nature [disposition or temperament]."[7] "Yet such a teacher should be treated with the utmost reverence and respect; in short, a good teacher of that sort should be looked upon [give the idea of] as Buddha himself."[8] "He who does not follow the instruction [advice]

[1] Tao-te King, in Ming Sin P. K. c. iii. [2] Rgya-tcher r. p. c. iv. [3] Siao-hio, c. ii. [4] P. 160. [5] Id. p. 160, 161. [6] Tam. pr. 2713. [7] Id. 2619. [8] Thar gyan, ii. fol. 18.

of one who wishes him well, falls into the hand of his foes."[1] "In five ways, O son Gahapati, does a compassionate 'guru' teach his pupils: (1) he teaches him good behaviour; (2) delivers to him good instruction [gives him what is worth taking]; (3) teaches him every trade; (4) speaks well of him to friends and acquaintances; and (5) succours [or protects] him in misfortune. The pupil also, on his part, honours his teacher in five ways: (1) by rising before him; (2) by waiting on him; (3) by listening to him attentively; (4) by going about with him ["but at seven feet distance behind him, for fear of treading upon his shadow"[2]]; and (5) by receiving his instruction attentively."[3]

"Next to the desire to learn, comes the choice of a religious teacher, to be supported, served and honoured for three reasons: advice, manners [propriety] and example. He is to be chosen from among Lamas of the best order, who combine all perfections."[4] "What, then, is the bitterest poison? To despise one's spiritual teacher."[5] Tai-shang reckons among the sins that bring their own punishment, "to be wanting in proper respect for one's teachers" [explained in the Mandchu translation by "those who have gone, or who were born before—elders." This, however, is only a literal rendering of the Chinese original 'sien săng,' 'born before,' or teacher]. Another sin, says Tai-shang, is "to rebel against [resist] those one serves," and "to cherish hatred (or rancour) towards one's moral teacher;" as also "to rebel against the orders of one's superiors."[6]

"The good and wise man stands in awe of three things: he fears Heaven, he honours great men, and he respects the words of the wise."[7] "For the good advice given by good men is to be followed; for when they speak from themselves, it is like the Shastras."[8] "Treat me," says a man up in years,

[1] Kapota Jat. p. 244. [2] Do ji kio, Jap. pr. [3] Sigal V. Sutta. fol. No. 52. [4] Thar gyan, ii. fol. 14. [5] Drislan p'hr. wa. 9. [6] Tai-shang k. i. p. Mandch. tr. p. 31. [7] Rodriguez, Jap. Gr. p. 4. [8] Bhartrih. suppl. 22.

"as your elder brother" [with affectionate respect]. "You must honour your teacher because he reforms (or directs) you. There are three persons without whom one cannot do: parents, a master and a teacher. A young man, therefore, ought to be circumspect, and to keep attentively to the advice given him; and also to abide in friendship and fellowship with him who gives him good advice."[1] "Venerate thy father and mother from morning till evening, and wait on thy teacher day and night." "A teacher," says Kukai, "is friendship for this one world, but he is an alliance for the three worlds." "And for filial piety towards a teacher, Kuwansen [goddess of mercy] retributes Buddhistic happiness."[2]

"But alas!" says Vemana, "to a teacher they will not even give a mess of broken victuals, while they spend their substance on loose women,"[3] "who, when once they have caught a man, keep his nose in the dust."[4] "Is a teacher, then, more degraded than such women?"[5] "But passion makes teaching and rule of none effect."[6] "Yet, O men, I tell you the truth, without partiality," says Bhartrihari, "a fact which is proved in all countries: There is nothing to captivate the heart like woman; neither is there any other source of misery."[7] "Alas, fie on me!" said Kandu to Pramlocha, "my devotions are destroyed, and my prayers [or inward life], the treasure of the wise, are killed by this woman created by some one to beguile me."[8] "Seeing the danger of temptation, and how soon it takes possession of one, those who give way to it follow the law of unrighteous [improper] actions. For he who does not observe the law of perfection, shall not be able to overcome temptation."[9] "The unwise among men," says again the Buddhist, "wander in five ways, in like manner as the potter's wheel revolves on itself. These five ways are: beauty of form, melodious sounds, delicious smells, exquisite

[1] Shi tei gun, p. 8. [2] Do ji kiyo. [3] Vemana, ii. 28. [4] El Nawab. 187. [5] Vemana, ii. 28. [6] Sanhedr. Millin de Rabb. 15. [7] Shringara Shat. 57. [8] Vishnu Pur. i. 15, 27. [9] Sdom pa sum pai. kon segs. i. fol. 22.

tastes, and the softest touch. These are the evil snares of time, by which living beings are caught, as a young ape is caught in a snare set for it."[1]

"But what blessed [fruit] result there is in beholding those, whoever they be, who for a long time have abandoned vicious companions, and have attached themselves devotedly to the precious intercourse of virtuous teachers; and who, having forsaken all vice, walk in the faith of Buddha!"[2] "For it is only when temptation ceases that there is peace."[3] "Hear, O great Fortune," said the birds to the Rishis, "how this world is deceived. The body is a city with nine gates. There the sentient Purusha [man] sits as king; his two counsellors, Mind and Intellect [or understanding], seek to destroy each other. Four enemies, lust, anger, avarice and delusion, surround him. When he shuts his gates he is safe; if not, lust comes in with his other foes. Then the ruin of the intellect follows; and when that is gone, he perishes altogether."[4] "He, then, who will not hearken to the advice given him by friends who wish him well, when misfortune befalls him his enemies rejoice at it."[5]

"If you will not hearken to advice, you shall suffer loss,"[6] says Avveyar. "A teacher is the clearing nut [strychnos] with which the inside of a vessel is rubbed to purify the water poured into it. Man's body is that vessel."[7] "The king asked the wise tamer of elephants, how he had managed to tame so fine a one. 'I was one day hunting with him,' answered the man, 'and although he ran about wildly through passion, yet with my hidden charms I brought him into subjection to my power. And when he tries to break his fetters, a kind word quiets him.' Thus one can tame a stiff-necked elephant, but not stiff-necked passion, which is either raised by one evil example, or set at rest by another good one."[8] "Hast thou

[1] Rgya-tcher r. p. c. xiii. [2] Ibid. c. xii. p. 141. [3] Nāta kith. Jat. p. 61. [4] Markand. Pur. iii. [5] Hitopad. i. 76. [6] Kondreiv. 79. [7] Vemana, i. 178. [8] Dulva, vol. ii. p. 492.

then seen one set free from passion? asked the king. Such a one is an angel [lha-lus], a Buddha. Freedom from passion is not found in woods, nor is it achieved by blood [that flows in one's veins]; many have tried it and failed. But the desire of emancipation comes from somewhere else than this world, where all are swayed by mirth and pleasure; gods, as well as heroes, men, lions, tigers, insects of the dust, butterflies—all, however small, are shackled by passion."[1]

"Fools who do not lay up riches [of wisdom] when young, waste away like an old heron in a pool without fish; or like a [useless] bow without arrows, lying on the ground, bemoaning things of the past."[2]

"αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται."

"For the mind of youth is always flighty," said the good Menelaus.[3]

"Cereus in vitium flecti, monitoribus asper,
Utilium tardus provisor:"[4]

"Easily led into sin, impatient of reproof, and slow at providing [for days to come]." "For the action of the soul (or mind, 'sems-pa') is the action of the heart. And that which is produced from the mind is the result of thought, wrought out by the body or by speech, and thus made evident, as an action of the heart and soul."[5] "I knew it all," said Prometheus—

"ἑκὼν, ἑκὼν, ἥμαρτον, οὐκ ἀρνήσομαι."

"I will not deny it, I sinned of deliberate will."[6]

Chr. "At te id nullo modo facere puduit?
Cl. Eheu quàm ego nunc totus displiceo mihi.
Quàm pudet!"[7]

"For those who do what is not seemly [becoming], suffer what is unbearable."[8] [See Sophos's Aramean fable, 60, probably the original of Syntipa's Greek fable, 58—of the "Fowler and the Bird," which is made to exclaim when about being

[1] Dulva, vol. ii. p. 493. [2] Dhammap. Jaravag. 155. [3] Il. γ'. 108.
[4] Hor. Ep. Pis. 163. [5] Dam ch'hos, fol. 40. [6] Æschyl. Pr. v. 265.
[7] Ter. Heaut. v. 4. [8] Tam. pr. 94.

killed: "Alas me! wretched as I am, who have been lured to my death through a tempting bait!"] "Therefore it is easier not to sin, than to have to repent," say the Arabs,[1] "and better than to learn wisdom by a foolish action."[2] Yea, "although so great is repentance, that it lengthens the days of man," "and brings healing to this world."[3] "For it makes prayer reach up to the throne of glory,"[4] "and tears up the sentence of condemnation against man."[5] "Happy then is the man who repents while he is yet a man [strong and well],"[6] say the Rabbis. "A kingdom (or multitude) governed by a woman is despised; and so are those who place themselves in subjection to women—they too are despised," said the Bhodisatwa.[7]

"For as regards the transgressions of men," says Confucius, "it depends very much on the company a man keeps. And that shows the quality of his virtue."[8] "Thus spake also the youngest son of Yeke Toge: I have been going the round of births long enough! How many, innumerable, times have I injured my life and my body? How often through passionate love? How often through anger have I not brought on myself endless troubles?"[9] "When thou art in an assembly of men," said king Hing-luh, "one word may cause thy countenance to fall and make thee blush; words cannot therefore be too carefully guarded."[10] "For young people, though of good family, yet bereft of wisdom, do not shine in company. They are like the blossoms of the kinshuka [Butea frondosa], showy, but without fragrance."[11] "One such person in a polite assembly ruins the merit of it. It is like a tank of rose-water defiled by the visit of a dog."[12] "However, he who is ashamed before others is not like him who is ashamed of himself."[13] "For he who is ashamed before others only, and is not ashamed

[1] Meid. Ar. pr. iv. 7. [2] Athitha W. D. p. 54. [3] Joma, 86. [4] Midr. Yalk. in Hos. M. S. [5] Rosh asshan, 17, M. S. [6] Aboda zara, M. S. [7] Khandinoj. Jat. p. 154. [8] Shang-Lun, iv. 7. [9] Uliger ün Dalai, c. ii., and Dsang-Lun, fol. 17. [10] Ming Sin P. K. c. xviii. [11] Hitop. intr. [12] V. Satasai, 229. [13] Taanith. R. Bl. 86.

of himself, does not value his own soul."[1] "For he who is ashamed of himself does not sin readily."[2] "And one uplifting of the heart [to God, compunction] is better than a hundred stripes."[3] "Chi è stolto nella colpa sia saggio nella pena."[4] "Let him who was a fool for doing what he did, at least learn wisdom when suffering for it." For "he who falls by his own fault may not cry,"[5] say the Osmanlis. Therefore, "Guardatevi dal: 'Se io avessi saputo!'"[6] "Beware of—'If I had known it!'" "The great rule is to exhort men to three things: to avoid wine, to keep aloof from women, and not to gamble." "By wine one is led to talk too much, and thus to trespass with the tongue; then for the sake of money, justice and right are warped, and kinsmen are estranged one from another."[7]

15 Drink waters out of thine own cistern, and running waters out of thine own well.

"*Drink waters*," &c. "One's home is the pleasantest, and she is handsomest whom one loves."[8] "Having built a house, [look at it] enjoy it, and then see to thy taking a wife."[9] "But first of all dig thy well, after its own depth" [be prudent and moderate].[10] [A house here means a dwelling of mud walls, with bamboo rafters, and a covering of thatch; the whole costing very little, or even nothing.] "Sensible men," says Rabbi M. Maimonides, "teach that a man ought first to embrace a profession for his living; then get a house and marry. But foolish men teach the reverse."[11] "Then let a man ever eat his own morsels, wear his own clothes, and prize his wife and children above all other goods."[12] "For even a bald man is master in his own house;" albeit "a head without hair is a head without honour."[13]

"Since food and the power to eat, the power of enjoyment

[1] Musire haphil. id. R. Bl. [2] Nedarim. R. Bl. [3] Beracoth. R. Bl. id. [4] Ital. pr. [5] Osm. pr. [6] Ital pr. [7] Ming h. dsi. 151, 152. [8] Burm. pr. [9] Tam. pr. [10] Osm. pr. [11] Halk. Deh. iv. 11. [12] Sabbat. Millin. 909. [13] Ep. Lod. 331, 356.

and a comely wife, with liberality and the means to practise it, are the fruit of no small devotion."[1] "What thou eatest, eat it, and let not thy tooth hurt against a stone; what thou puttest on, wear it, and let not the sun burn thy back; what thou mountest, ride it, and let thy foot never touch the ground."[2] "Enjoy thy possessions with satisfaction."[3] "A man takes greater pleasure in one measure his own, for which he has worked, than in ten measures belonging to others."[4] "The goods of another, his coat, his chattels, his wife, and dwelling in another man's house, bring down the greatness and glory even of Indra."[5] "It is better to live by begging, than to live at the expense of others."[6]

"What is misery [hell]? Being dependent on another."[7] "He who suffers from sickness, who remains a long time abroad, or lives at the expense of another [who eats another man's food], or who sleeps in another man's house—it is death to him, and when he dies he is at rest."[8] [It is but seldom 'Take' only, but oftener 'Give and take,' and still oftener 'Nothing for nothing.'] "He," say the Arabs, "who brings thee anything, also brings away something from thee."[9] "Die veel inbrengt, brengt veel uit,"[10] "He who brings in much, takes away much also." "Love your neighbour, yet pull not down your hedge."[11] [See Esop's fable 174, and Babrias, 38, of the Pine-tree, the Hatchet and the Hornets.] Also that of the 'Axe in want of a Handle' [fab. 50, Chinese tr.] to which Mun Moy adds these proverbs: "Help the tiger by giving him wings," and "Give a man a knife, and then beg your life at his hands." "Let every man, then, carefully keep his own, and not yield a bit, not an inch of his right to others."[12] [This does not, of course, touch the duty of giving and liberality; it only regulates it.]

[1] Chanak. 52. [2] Altai pr. [3] Nitimala, iii. [4] Baba Metsia, 38, M. S. [5] Chanak. viii. 4, Schf. [6] Hitop. i. 144. [7] Ratnamal. 30. [8] Hitop. i. 148. [9] Erpen. ad. 13. [10] Dutch pr. [11] Jer. Taylor, Jacula prudent. [12] Mun Moy, fab. 50.

For Meng-tsze says well: "Sometimes you may give; at other times giving would be inexpedient; for giving might injure benevolence."[1] "But let every man dip in his own waters."[2] "Then live," says Avveyar, "in a house with one water"[3] [cistern, spring or well. One must have travelled in hot countries to appreciate the full value of water, and also the full meaning of many passages of Scripture. A well, a spring, or even a cistern, ranks among the most valuable heir-looms; and the man who builds a tank is reckoned a public benefactor.] "There is nectar [ambrosia] in the waters; in the waters are healing properties [medicinal herbs]; therefore, O ye priests, be loud in your praises of them."[4] "We praise the good waters created by Ahura Mazda,"[5] "the zaothra [holy water, for ceremonies] wrought out of that good water;"[6] "and I praise Ahura Mazda for having created the waters," &c., and so on repeatedly.

"Αριστον μὲν ὕδωρ,"

"Water is best, after all," so says Pindar;[7] and Ovid—

"Quo plus sunt potæ, plus sitiuntur aquæ."[8]

"Like as a cistern gathers waters to water a thirsty land withal, so will the Lord also gather His good blessing to refresh thy fainting soul."[9] [As regards the imagery of this verse, parallel passages, which I need not quote, will occur to any one at all read in Persian and other Eastern poets.]

16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

בְּרְחֹבוֹת, lit. 'in large places;' not 'streets.' LXX. εἰς—πλατείας. It seems to be an allusion to the way of watering meadows, and to the growth of a family.

[1] Hea Meng, viii. 23. [2] Telug. pr. [3] Kondreiv. 51. [4] Rig. V. i. skta. xxiii. 19. [5] Yaçna, xvii. 21, 70. [6] Id. xxii. 5, 17, xxv. 5, 6, xxxvii. 1. [7] Ol. i. 1. [8] Fast. i. 215. [9] Mishle As. i. 1, 18.

"*Let thy fountains*," &c. "May you prosper," say the Tamils, "like the banyan-tree, that shoots forth its supporting roots; and may you spread abroad your own roots like the aruga-grass, and live among friends like the slender bamboo."[1] "Propitiate the gods at dawn and at even, with libations and sacrifices," says Hesiod, "that they may be favourable to thee, and thou buy the lot of others, and not they thine own."[2] "For a man takes more pleasure in one [qab] measure his own, than in nine measures belonging to others."[3] "As the child a mother does not bring forth is not her own, so what is not one's own to wear, is no garment."[4] "And learning [arts, knowledge] which is in books, like money in other hands, when the want of either arises, it is neither the kind of knowledge nor the sort of money one requires."[5] "He, also, who mounts a hired horse [or one lent him] soon comes down from it."[6] "Let every man see to have a chunam and betel-box of his own, and not another's."[7] [Carried about, as formerly a snuff-box, to chew occasionally chunam and betel-leaf.]

18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

19 *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

"*Let thy fountain*," &c. "Let thy lot be blessed, and have a good eye and a contented soul."[8] "Bide thy time," says Hesiod. "Everything in season is always best. Arrived at manhood, at about thirty, not much more or less, take to thyself a wife, a maid [ὥς κ' ἤθεα κεδνὰ διδάξῃς, to teach her good habits], in the fifth year from her being marriageable; looking well to thy circumstances, lest thou be a laughing-stock to thy neighbours. No greater boon to a man than a good wife;

[1] Tam. pr. 795. [2] Hes. ἐ. κ. ἡ. 338. [3] Khar. Pen. i. 47. [4] Telug. pr. [5] Lokaniti, 29. [6] Osmanl. pr. [7] Nitimala, iii. 13. [8] Der. erez Sutta, iii. 4.

no greater calamity than a bad one."[1] "A horse made; a wife to make."[2] "A child from early age [to form], a wife from the beginning," say the Ozbegs.[3] "Take not to thyself for wife the daughter of a bad mother, neither go into a house with a bad door."[4] "De bon plan plante ta vigne; de bonne mère prends la fille."[5]

"Of the seven kinds of wives, the one best is she who, though her husband's wife, yet is to him like a sister. From her feeling of modesty she will not use words that are not proper [good]; she will neither laugh nor smile in presence of her husband; she will see that her dress is not carelessly put on; that his food is well done; and she will behave with politeness and courtesy even in her bed-chamber."[6] "If the married life possesses both love and virtue," says Tiruvalluvar, "that which is its duty becomes its reward." "The married state is rightly called virtue [virtuous]; the other state [celibacy] is also good, if those who profess it do not give others occasion to complain of their vices." "He who in this world receives duly merited praise for his domestic virtues, will in the world to come rank among the gods of heaven."[7]

"If thou art wise," says Ptah-hotep to his son, "look well after thy house, and love thy wife according to knowledge, nourishing her body, and dressing her as she requires, with her perfumes, as long as thou livest. It is worthy of thee as her lord. Kind treatment does more than sternness, and encourages her to do her household work,"[8] &c. "Take to thyself a young wife," says Ani; "she will give thee a son like thee."[9] "Every man who has not got a wife is not a man, for it is written, 'He created them male and female.'"[10] "But all who take to other women [than their wife] only dig up evil."[11] "A man without a wife is without blessing or good."[12]

[1] Hesiod, ἐ. κ. ἡ. 692. [2] Eng. pr. [3] Ozbeg pr. [4] Altai pr. [5] Fr. pr. [6] Dhammath. v. 11. [7] Cural, v. 45, 49, 50. [8] Pap. Pr. c. xxi. [9] Ani, xvi. 1, 3. [10] R. Eleazar in Jebamoth millin, 680. [11] Qiddush. millin, 584. [12] R. Khanil. Jebam. 62, id. 63, M. S.

"It is as if he had shed blood." "All that comes from virtue is agreeable (or charming), all else is the contrary and blameable. What is becoming to do, is virtuous; what one ought to avoid, is vice."[1]

"Fresh butter, new milk and rice, fresh meat, a young wife, the shade of a tree, and a warm bath—these six add to one's life."[2] "But one of the ten openings to decay is, when a man is long past his youth, to marry a young girl."[3] "An old man who is infirm, and poor also, with a young wife, is indeed a pitiable sight."[4] "For a young wife is captivated with love."[5] "But," say the Arabs, "it is a shame for a man with grey hairs to marry."[6] "I require," says the Parsee priest, "a young man with a good mind, who speaks well, who is clever at his work. I demand one who says his prayers, and who has married his next of kin"[7] [according to Parsee custom]. "To take pleasure in other people's qualities [virtues], to be earnest in the pursuit of wisdom, and fondness for one's wife, are pure qualities which are honoured by every one in those who have them."[8]

"There is a compensation for everything, except for the wife of one's youth. The only one to give a man refreshment of mind [or spirit]."[9] "Woman is a lump [of clay], and she strikes no covenant but with him who makes her into a vase."[10] "And a woman dies only to her husband, as a husband dies only to his wife" [the loss is to each as to no one else].[11]

"But life is like the tossing of the waves, and how many days do the favours of youth last? Riches are like a thought, and all enjoyment is passing. Therefore, O ye good men, give your thoughts to the study of Brahmă.[12] All pleasures are like high waves, unstable and moving to and fro; our days are few, and the happiness of youth rests on 'palpitations

[1] Cural, 39, 40. [2] Varar. 63; Chanak. vii. 18. [3] Parabhava, s. 10th. [4] Vararuchi nava R. 6. [5] Id. ibid. i. [6] Socin. Ar. pr. [7] Vispered, iii. 18. [8] Varar. sapta R. 1. [9] Sanhedr. B. Fl. [10] Id. ibid. [11] Id. ibid. [12] Vairagya shat. 37.

of the heart.'[1] All enjoyment is like lightning, hidden in the cloud, flitting and for an instant only; life is like a drop of water scattered by the wind; the prerogatives of youth, falsely said to be the [support] strength of the body, are inconstant. O ye intelligent men, centre your thoughts on the understanding which is attainable by devotion."[2] "Say then, O ye men, that the happiness of this world [of revolutions, 'sansāra'] is little enough." "Decay stands there like a tiger, threatening all round; and diseases, like foes, are ready to pounce upon the body; life ebbs out like water oozing from a broken jar; and yet men will only follow that which is after their own heart. Is it not wonderful?"[3]

"In giving a daughter in marriage, a father," say the Chinese, "should give her to a man superior to her in rank. So that the service that wife renders to her husband will be both respectful and careful. But when a man takes to himself a wife, let him choose one inferior in rank to his own family; for in that case his wife will pay proper respect to her father and mother-in-law."[4] "According to Prahlāda, however, as many connections a man makes pleasant to himself, so many thorns of sorrow does he dig into his heart."[5] "Yet according to sayings of old," said Sultan Djuhari to his queen Lila Sari, "the wife to be chosen should be comely, wise in word and deed, and be devoted to her husband, unto the funeral-pile."[6] "She should be of middle height, pleasing, and of loving speech."[7]

"Let the Brahman," says Manu, "always be fond of his wife alone." "When the husband is pleased with his wife, and the wife is pleased with her husband, everything goes well with the family, and the prosperity of it is assured."[8] "The son of Atreus has a consort he likes; let him be satisfied. Are the Atreidæ the only men who love their wives? But

[1] Vairagya shat. 35. [2] Id. 36. [3] Id. 38, 39. [4] Hien wen shoo, 121. [5] Vishṇu P. i. 17, 38. [6] S. Bidasari, iii. 37. [7] Kawi Niti sh. [8] Manu S. iii. 45, 60.

every good and sensible man loves his wife and cares for her, as I do for mine," said Achilles.[1] "The dames Mou-sai and Sei-si had an elegant figure; the one smiled artfully, the other had a graceful laugh, that beautified their countenance."[2] "The father wishes to give his daughter in marriage to a man accomplished in learning; the mother, to a rich one; the family, to a good one; but the girl herself wishes to get a handsome one," say the Tamils.[3] "But one of a good family, even if he were clad in matting," say the Arabs.[4]

But here is the other side. "The fool," said Arishtanemi [in Bhishma's story], "who is entangled in the toils of love can never gain final emancipation. But thou, knowing the things that are profitable to life, go thou forth, free and happily; and at the proper time, after due provision made for thy belongings, forsake thy wife, young and fond of her children," &c.[5] [Much else, that I will not quote, is found in the Qoran, Khair Nameh, and other Mahomedan writings. And as regards early marriage, as it is practised in India, "it is forbidden [in the Law] to a man to betroth his daughter while she is yet little."[6]]

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 For the ways of man *are* before the eyes of the Lord, and he pondereth all his goings.

תִּשְׁגֶּה, v. 19, 20, lit. 'wander, go astray, be lost,' after the manner of a drunken man. Rabbi S. Yarchi quotes another interpretation, taking שגה in its other sense of 'increasing, multiplying,' &c. Rab. עסק; and the LXX. *μὴ πολὺς ὦσθι*, seems to understand it thus. But the above rendering is best. Ar. 'embrace.'

"*And why wilt thou*," &c. "It is like embracing a corpse."[7] "Even if a snake had a gem in its head, what wise man would

[1] Il. *i.* 336, and Nalopakh. v. 93. [2] Gun den s. mon. 937.
[3] Nidivempa. 30. [4] Soc. Ar. pr. [5] Maha Bh. Shanti P. 10,621
[6] Qiddushin millin, 174. [7] Cural, 913.

press it close to his bosom?"[1] "Take my advice," said Odin to Loddfafnir, "for it will profit thee. Thou shalt not [skalattu] sleep on the bosom of a knowing woman [or enchantress] so that she lock thee in her arms [limbs]. She will make thee disregard the sayings of the counsel-chamber and of the prince; thou wilt renounce food and human joys, and sleep full of care. Take my advice, Loddfafnir, for thou shalt profit thereby. Never entice another man's wife into close intercourse."[2]

"Sperne voluptates: nocet emta dolore voluptas."[3]

"Chastity," say the Arabs, "is a host not easily routed."[4] "Avoid evil," said Sigrdrifa to Sigurd; "entice thou neither a maiden nor another man's wife, nor incite them to do evil."[5] "Hold no sinful intercourse [adultery, &c.] with women."[6] "Live with thine own wife," says one of them.[7] "At the western gate there are clouds of women; but what is that to me? My wife, with her white dress and green veil, is pleasant enough for me"[8] [the Japanese Comm. adds, 'and poor']. [The Ozbegs have the same expression as the Hebrews. With them, 'yāt' is 'strange,' and 'yātaligh' is 'a strange woman, a mistress.'] "Mustapha saw in hell women hanging from a hook over the fire. Who were they? said he. And the angel answered: These are women of thy people, who, having got children in adultery, said to their husbands: 'These children are your own.' By marriage, God makes the woman's person the man's own, and the man's person the woman's own. And such is the punishment of those who break that covenant."[9]

As to children born in adultery—that is, not in wedlock—"Most bastards," says the Talmud, "are crafty or violent."[10] "Jamais batard ne fit bien."[11] "He, then, is wise who looks upon another man's wife as upon his mother."[12] "For I swear

[1] Saïn ügh. fol. 28. [2] Hāvamāl, 114, 15, 16. [3] Hor. Ep. i. 2. [4] Meid. Ar. pr. [5] Sigrdrif. 32. [6] Niti shat. 70. [7] Avveyar Atthi Sudi, 93. [8] She King, bk. vii. ode 19. [9] Miradj Nam. iii. [10] Qiddushin, iv. 11, M. S. [11] Fr. pr. [12] Chanak. shat. 3.

unto you, ye sinners, by the Holy and Great One, that all your evil deeds are revealed in heaven, and that not one of your acts of oppression is either hidden or covered. And do not imagine in your minds, nor yet say in your hearts, that any sin is neither known nor seen. It is written down day by day in heaven before the Most High. Know, therefore, that all the oppression and wickedness ye have committed is and shall be written down every day until the day of your judgment [the Flood]."[1] "Men endued with wisdom inquire about the mansions yonder [above]. Some, O Mazda, inquire openly; some in secret, who try to cleanse themselves of small sins by committing greater ones. But thou, O Lord, seest it all with thy two eyes."[2] "Both Zeus and Apollo, mind you, are quick of perception, and know all that men do."[3] "And actions cleave to those who do them."[4]

"Therefore," says Confucius, "worship the spirits [shin] as if they stood before thee; worship them as if they were present to thee."[5] "For unless I give myself wholly to my worship, it is as if I did not worship at all."[6] "All things are severally determined. While floating through life, we trouble ourselves in vain. Nothing happens through the schemes of man. Our whole life is arranged by an order from Heaven," say the Chinese.[7] "Pious people believe that all things are ordered by God's providence."[8] "A bird is not lost without Heaven's will, much less a man."[9] "Nothing comes by chance; but everything comes by the intention of the Intending One."[10] "All that concerns us is ordered from Heaven; not half a dot comes from man."[11]

"What a man says within himself, Heaven hears it like thunder; and what is done in the dark chamber, and deep down in the heart, Heaven, the Spirit's [divine] Eye, sees like

[1] Bk. Enoch, xcviii. 6. [2] Yaçna, xxxi. 12, 13. [3] Soph. Œdip. Tyr. 498. [4] Tam. pr. 3417. [5] Shang-L. iii. 12. [6] Ibid. [7] Hien w. shoo, 69. [8] Metzia B. Fl. [9] Talmud Hier B. Fl. [10] R. D. Kimchi, Ps. 104, B. Fl. [11] Chin. pr. P. 6.

lightning. But Grandfather Heaven bears with man, not man with Heaven,"[1] says Heuen-ti-chin. "The people are in distress, and Heaven looks upon it 'with eyes half open' [mung]. Yet He can order everything, and there is no one He cannot overcome. Shang-Te is imperial; who can say that he hates [disdains or overlooks] any one?"[2] [Choo-he quotes Ching-tsze, who here says that "Shang-Te is the [shin] god or spirit of Heaven, who as to substance [appearance] is called 'Heaven;' and as regards sovereignty [or as being Lord] is called 'Te,' supreme." [Expressions of this kind show clearly to every unprejudiced mind that Shang-Te is the proper equivalent for 'God' in Chinese.]

"The sun, moon and stars," says Vishnu Sarma, "heaven and earth, waters, the heart itself and death, day and night, the morning and evening twilights, and virtue, know the conduct of men."[3] "The good you do," said Mahomet, "you will find with God; for God looks upon what you do."[4] At the same time, "No one," says Theognis, "who is guilty of fraud or of other crimes, ἀθανάτους ἔλαθε, does it unseen of the immortal gods."[5] "Stand in awe of the anger of Heaven, and venture not on a gay and reckless life. Fear the punishments [reverses] of Heaven, and walk not in thine own way. Clear Heaven is called bright. He goes with thee whithersoever thou goest. He is a pure [clear] Spirit; if thou [art satisfied] hast a good conscience, he communes with thee." "When thou art at home [in thy house], take heed not to be ashamed in thy room, or closet. Say not, 'It will not come out [appear]; no one will tell.' The Spirit [shin] will appear suddenly and be present. Who can think or tell when? And can he be deceived?"[6]

22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

[1] Ming Sin P. K. c. 2. [2] She King, bk. iv. od. 8. [3] Hitop. ii. 110. [4] Qoran, sur. ii. 104. [5] Theognis, 145. [6] She King, vol. iv. bk. ii. od. 10.

"*His own iniquities*," &c. "And Enoch, passing by, said to Azazel: Thou shalt have no peace; a heavy judgment has just gone forth against thee. Thou shalt be bound; and thou shalt have no pity nor mercy shown thee, because thou hast taught violence, and because of all the acts of blasphemy, of oppression and of sin, which thou hast made known to the sons of men."[1] Babrias, in his fable of the Weasel, makes it speak thus to the man who had caught it by artifice, and who was about to throttle it: "Poor return this for all the good I did thee in killing lizards and mice!" "True," said the man, "but what about all the birds thou hast strangled, doing more harm than good?"[2] Sophos,[3] too, and Syntipa, have the fable of the monkey that was itself caught in the net it tried to spread for others.

"As flies," says Vemana, "are drawn to honey by their love for it, and when once caught cannot get out, being intoxicated by it, so also a man who is sunk in a multitude of passions [or follies] cannot get out of them."[4] "For there is no remedy for what a man does to himself."[5] "And what are a man's fetters? His folly [or stupidity] and ignorance."[6] "For we are [by nature] in the [dark house] prison of original sin."[7] "Sin committed by a man shall be expiated by himself; whereas sin not committed by him will be recompensed to him. The righteous and the wicked severally; one man does not cleanse (or purify) another."[8] What man ever came to good who fell among wicked people?"[9] "A wicked man has another wicked one to grind for him."[10] "And the coiled centipede entangles [embraces] its tail in its own coils."[11]

"He who, meeting a bad man, does not sever himself from him, is like a dog tied by the neck to a stake, going round it. But he who never leaves off holding intercourse with a good

[1] Bk. Enoch, xiii. 1, 2. [2] Babrias, fab. 27, fab. 26. [3] Fab. 49.
[4] Vemana, ii. 100. [5] Pers. pr. [6] Phreng wa, 36. [7] Thar gyan, fol. 16.
[8] Dhammap. Attavag. 9. [9] Vararuchi, shad R. 2. [10] Chin pr.
[11] Javan pr.

one, is like a man sailing on the sea in a large ship."[1] "The fool," said Vidura to Dhritarashtra, "who is in no distress for the sin he has already committed, continues in it, and is destroyed in a deep, rough slough of lime."[2] "For a man is drawn by a light sin into a heavy one, until he perishes out of the world."[3] "There are ten properties belonging to vice," say the Burmese: "(1) greed, (2) fault, (3) folly, (4) fury, (5) false opinion, (6) doubt, (7) want of respect, (8) dissipation, (9) shamelessness, (10) indifference to sin."[4]

"Brother, do not display the qualities of two-footed brutes. Four-footed ones are led with a cord; but these [gnaw through the cord] destroy the qualities that do not improve them"[5] [with a play on 'guna,' rope and quality]. "When an evil-intentioned man acts in his own interest, he thinks within himself: 'Here is a find for me.' The old dog who swallows the blood of his own palate, relishes it and says: 'This is the juice of a marrow-bone.'"[6] "For the wickedness of a man is wrought by his own actions."[7] And "every one who is devoid of virtue," said the Brahman Sandutscha, "is not himself, has no master."[8]

23 He shall die without instruction; and in the greatness of his folly he shall go astray.

בְּאֵין מוּסָר, 'without,' that is, 'from want of correction,' which he would not receive. Arab. 'from want of instruction.'

"*He shall die*," &c. "The sinner sorrows here below and hereafter also; in both places he grieves. He grieves, he sorrows, when he sees the foulness of his own deeds."[9] "Although such knowledge as the fool possesses never is of any use to him (or comes to anything), it nevertheless ruins his prospects (or happiness), breaking his head."[10] "Men of the

[1] Do ji kiyo. [2] Maha Bh. Udyog. P. 1481. [3] Ep. Lod. 1489. [4] Putsha Pag. Q. 461. [5] Kobitamrit, 15. [6] Saïn üghes, fol. 27. [7] Mainyo i kh. xxxviii. 6. [8] Dsang-Lun, c. i. fol. 8. [9] Dhammap. Yamak. 15. [10] Id. ibid. 13.

world [of this earth] trust in themselves, and will not hearken to virtue. But Yāma's [Death's] messengers come and fill them with terror, rushing upon them to destroy them. Alas! how shall they escape?"[1] "Weep not for the dead," say the Osmanlis, "but weep for the fools."[2] "For," say the Chinese, "there are but few who, at home, have not a father and elder brother, and abroad, careful teachers and friends, to perfect themselves if they will."[3]

"A son," says Ptah-hotep, "who is obstinate and disobedient, comes to no good [does nothing]; he sees knowledge in ignorance, and virtues in vices; he commits all manner of wicked actions; they appear [in him] every day; his life is [in] death, and his bread is in lies; [the elders] his betters know him to be as dying day by day; and he wanders astray in his paths through the multitude of sins he commits every day."[4] "When one is led away violently by former [evil] deeds, he is wont to wander and go astray far away [in sin]."[5] "For error is [increases] ever more and more," say the Rabbis."[6] "And the fool shall go astray, like a spider, in his wanderings."[7] "He is like the bat, that makes light darkness [sleeps by day], and darkness light [flies at night]."[8] "Understanding is a man's friend; but folly is his enemy."[9]

"A debt of gold," say the Malays, "may be paid, but a debt of wisdom smells of death." And "a lost wife may be sought for, but lost wisdom makes an unfortunate man [body]."[10] "Those Brahmans are wise," said the rich man's daughter, "but we poor Put'hujans [who perform the duties of priests of Buddha], are by nature slaves to covetousness, anger and folly. The ear hears, and induces the eye to look, and then desire rises in the heart. And when wisdom is lost from the mind (or heart), a man commits evil deeds that drown him in end-

[1] Vemana, ii. 158.
[2] Osm. pr.
[3] Hien w. shoo, 52.
[4] Pap. Pr. c. xli.
[5] Legs par b. p. 282.
[6] B. Fl. p. 92.
[7] Mishle As. vi. 5.
[8] Id. ibid. 21.
[9] Mifkh. Pen. B. Fl.
[10] Malay pr.

less transmigrations."[1] "The fool who does foolish things does not repent of them, foolish (or evil-minded) as he is; but he is consumed as by fire through his own actions."[2] "Four are the signs (or tokens) of misfortune. Folly and sloth, destitution and meanness [unmanliness], all four. But he who is given to the service of God is, without doubt, among the blessed ones."[3] "It is not well that a fool should be strong, or he will take by force. And when his body is destroyed, he shall perish in hell."[4]

[1] Thoo Dhamma Tsari, story 5. [2] Dhammap. Dandavag. 136.
[3] Pend i Attar, xiv. [4] Lokaniti, 70.

CHAPTER VI.

1 Against suretyship, 6 idleness, 12 and mischievousness. 16 Seven things hateful to God. 20 The blessings of obedience. 25 The mischiefs of whoredom.

MY son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

"*My son, if thou,*" &c. "Believe not everybody," says Pittacus of Mitylene; "ἐγγύη, πάρα δ' ἄτη, pledge thyself, and trouble is at hand."[1] "And be not a horse to thy friends, lest thou fall, nor a dog either," says Abu Ubeid.[2] "Avoid contracts; they are the source of enmity (or of estrangement)."[3] "Woe be to him who is surety for a stranger," say the Welsh.[4] "My advice to thee," said Sigrdrifa to Sigurd, "is to swear no oath but what is certain and true. The threads of the Parcæ [grimmar símar] follow a broken pledge (or faith)."[5] "For a promise is the cause of being bound by it."[6] "By which a man is bound," say the Osmanlis, "as a beast with a halter."[7]

"Yield anything to prince or parent, save thine own freedom," says Pythagoras.[8] "For he who is asked," says Ali, "is free until he has promised." "When a man is asked for anything, he is free to grant it or not, at once or by-and-by, so long as he does not promise; but when he has made a promise, the fulfilment of it is incumbent on him as a matter of

[1] Pittac. Sept. Sap. [2] A. Ubeid, 194. [3] E. Medin. 73. [4] Welsh pr. [5] Brynhild. xxiii. [6] Legs par b. p. 214. [7] Osm. pr [8] Pythag. 23, ed. G.

honour and duty," says the Arabic paraphrase. And the Persian: "A man who is asked, so long as he does not promise, and has not pledged his word, is still a free man, and holds in hand the snaffle of choice [to grant or not] and the rein of giving [or not the promise]; if he will, he does it; if not, he withholds it. But when he has given a promise, and has pledged his word, he is bound to the fulfilment of his promise, and in the eyes [face] of men, the reins of choice and of granting [the request] are fallen from his hands."

"But there is another way of looking at it. It is this. A man who is asked, so long as he does not promise, and does not pledge his word, he who begs of him considers him free, and treats him as such. But when once he has promised and pledged his word, the man who made the request is uncertain as to his liberty [how he will use it], and is in suspense as to the use he will make of it. If he fulfils his promise, he is said to be free and unfettered; but if he does not fulfil it, the man who begged says of him: He is not free but bound."[1] "Chi promette per altri," say the Italians, "paga per se:" "he who promises through others, pays for (or through) himself."[2] "Anyhow, he that is surety for thee," say the Rabbis, "needs another for himself."[3]

"A false step may be recovered, but a stumble in words cannot be repaired."[4] "Thus was I caught by such a slip, though inclined to silence, because I could not put my finger on the word 'silence.'"[5] "And so it often happens that one's merit or fault brings trouble to the person. It is for its sweet voice that the parrot is shut up in a cage."[6] "Make an agreement with a good man; a low one is not savoury."[7] "And remember that 'No' is an oath [that binds thee], and that so is 'Yes,'" says Rabbi Eliezer.[8] "I am bound with the bond of religion," said Dasaratha in despair, "to Kaikeya, and my

[1] Pers. paraphr. ad l. [2] Ital pr. [3] Talm. Succa, B. Fl.
[4] Hill prov. (Burm.), 147. [5] Rishtah i juw. p. 47. [6] Subha Bil. 75.
[7] V. Satasai, 124. [8] Shebuoth, 36, M. S.

understanding is gone."[1] [In one's intercourse with the world, the common saying, "No trust, no mistrust," sounds harsh; yet it gives prudent advice.] "Place no confidence in either friend or foe. For it often happens that a friend when angry does one great injury."[2] "Put not thy foot in it, by trusting any one, either by oath or agreement; no, not even if he made the great Jupiter his surety," said Theognis.[3]

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

לְךָ הִתְרַפֵּס וּרְהַב רֵעֶיךָ. 'Go, lay thyself prostrate [as if to be trodden upon], and [press, urge] insist on thy friends [to let thee off].' The LXX. give the paraphrase ἥκεις γὰρ εἰς χεῖρας κακῶν διὰ σὸν φίλον, 'thou art fallen into the hands of wicked men, through thy friend,' 'thou art not to be let off; urge (or exhort) thy friend whom thou hast bailed.' And Arab.: 'Go, be earnest and insist on thy friend;' neither of which is clear. But inasmuch as רע as well as 'saheb' means 'a companion, fellow, any one but one's self,' רֵעֲךָ, v. 1, refers probably to the 'friend' who is bailed, and רֵעֲךָ, v. 3, to the creditor into whose hand (or snare) the surety has fallen. Then רֵעֶיךָ, which is plural, may refer to the surety's friends, whose help he is to solicit on his own behalf, in the way of money to pay the bail, or of intercession with the creditor to let him off.

"*Do this now*," &c. "If you walk in company with another man, yet be not surety for him."[4] "For money passed into other hands, like a plan (or secret) in possession of women, is of no avail."[5] "And of what avail is an abundance of words [in excuse] of offence, from imputation, or from false report?" say the Arabs.[6] Agamemnon's way, however, is best. "Come now, Ulysses; we shall make it all right by-and-by; and if we have now said aught for which we are sorry, let the gods bring it to naught."[7]

"For after all, venerable Nestor, if I was led astray by dis-

[1] Ramay. ii. xiv. 24. [2] Lokaniti, 82. [3] Theogn. 277. [4] Tam. pr. [5] Chanak. 94. [6] El Nawab. 14. [7] Il. δ'. 363.

mal thoughts, I am ready to make satisfaction and to pay the utmost penalty."[1] "In proportion," says Manu, "that a man confesses a fault he has committed, is he released from that sin, as a snake is from its slough."[2] "And," says Ibn Nobata, "if thou art weaker than thine adversary, go round about him, and talk him over. For water, though opposed to fire, will but boil when put upon it; but when poured upon it, will by its nature put it out. And so they destroy each other."[3]

4 Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

"*Give not sleep*," &c. "Lose no time. For time drinks up the [juice, 'rasam'] merit of a noble act, and of a deed that should be done at once and is delayed."[4] "No thoughtless man attains to eminence. But see the fruit (or result) of him who reflects. Behold, I am free from the toils of the hunter."[5] "Better a great deal, however, to be wounded, than to be security for any one," say the Cingalese.[6] "The roe, it is true, escapes from the snare, but the nature (or object) of the snare is not to let it go."[7] However, in this case, "that which has got out of the hand does not return to it."[8] "Be then a wild ass when hunters are after him."[9] "For life is only so far profitable (or enjoyable) as it is spent in freedom and independence. If those who are slaves of others are said to live, who then are the dead?"[10] "Therefore, having contracted a debt, free thyself by paying it;"[11] "like a hart (or roe) fleeing from his [shading] hiding-place."[12]

"*As a bird from the snare.*" Vartan has two fables, one of 'The Fox and the Partridge,' and another of 'The Fox and

[1] Il. *i.* 119. [2] Manu S. xi. 227. [3] Eth. Theal. 154.
[4] Hitop. ii. fab. 4. [5] Vattaka jat. p. 435. [6] Athitha W. D. p. 18.
[7] Malay pr. [8] Osman pr. [9] A. Ubeid. 12. [10] Hitop. ii. 20.
[11] Nitimala, bk. 2. [12] El ahmar and Abu Zaid.

the Sparrow,' the moral of which is, "Be not ensnared by specious or senseless words."[1] "Be not caught as a bird by the fowler."[2] "This world," says the Buddhist, "is living in blindness; but few in it see clearly. Few, few rise from it to heaven, like birds escaped from the net."[3] "Be up, then, and on the watch. Cherish a truthful mind; for hardly shalt thou deliver thyself from this world, like an elephant from a slough."[4] "Free thyself, then, as through a sieve, from the net of sinful lusts."[5] In all such contracts, however, as Plautus says:

> "Si quis mutuum quid dederit, fit pro proprio perditum.
> Quum jam repetas, inimicum amicum beneficio invenis tuo.
> Si mage exigere cupias, duarum rerum exoritur optio:
> Vel illud quod credideris perdas, vel illum amicum amiseris."

"If one lends anything to another, it is as good as lost to him. If he claims it, he makes an enemy of his friend through his own kindness. If he presses him for payment, then of two things one: either he will lose what he had lent, or he will lose his friend."[6] "If you lend, lend hoping for nothing again."[7] But rather give and be free.

6 Go to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, *and* gathereth her food in the harvest.

"*Go to the ant*," &c. The LXX. add the following words to the original Hebrew of v. 8, ἢ πορεύθητι πρὸς τὴν μέλισσαν κ.τ.λ., "or go thou to the bee, and learn how busy she is, and how praiseworthy is her work, whose labours both kings and common people use for health. She is desired by all and illustrious; and although weak as regards strength, she has been and is singled out for her doing honour to wisdom."

[1] Vartan, fab. 12 and 13. [2] Rig. V. ii. skta. xxix. 5. [3] Dhammap. Lokavag. 8. [4] Id. Nagavag. 8. [5] Rgya-tcher, iv. p. 41. [6] Trinum. act iv. sc. 3. [7] S. Luke vi. 35.

This paragraph forms the text of one of S. Basil's Homilies;[1] it is also quoted by Clement of Alexandria;[2] by S. Cyril of Jerusalem;[3] in the Apostolic Constitutions;[4] in the same in Syriac;[5] in the Coptic[6] and Armenian versions;[7] and in 'The Teaching of the Fathers,' or Apostolic Constitutions in Ethiopic, that run as follows: "Turn to the ant, O sluggard, and imitate what thou seest of her ways, and learn wisdom from it. For she, having no field, no one to make her work and no master, prepares her food in the summer, and labours hard in the harvest. Or go to the bee, and learn how she labours, and how good is her work. Both kings and people take of her work for health; she is desired and honoured by all, although of little strength. She has become entitled to consideration, by the honour she pays to wisdom. How long, O thou sluggard, wilt thou sleep?"[8]

Some men have tried to impugn the truth of this eighth verse, declaring that because, in England, as in colder latitudes, ants do not gather stores of grain in summer, therefore the statement that other than English ants do so elsewhere, is not to be believed. But like many such attempts to throw discredit on Holy Scripture, better knowledge of facts only proves that it is 'the Scripture of truth.' To the fund of learning found in 'Bocharti Hierozoicon' on this subject, on which he quotes classical and other authorities to show that in warmer climes ants "do gather their food in the harvest," we may add the following. Ælian,[9] like Herodotus, Lucian,[10] Plutarch, Niclas[11] and others, mentions the fabled ants of India, frequently met with in Indian writings, that gathered stores of gold, watched over by snakes or dragons; a legend that still survives in the common opinion that white-ant hills are the usual abode of some snake or other.

[1] Monum. Eccl. Græc. vol. i. ed. Cotel. and S. Basilii, opp. ed. Migne. [2] Strom. i. p. 280. [3] Cat. ix. [4] Lib. ii. c. lxiii. [5] c. xiii. [6] Ed. Rome, 1886. [7] Ed. Venice, 1816. [8] c. xi. p. 104, ed. P. [9] Lib. xvi. 15. [10] Ep. Saturn. 24. [11] Geop. ii. 29, xiii. 10.

But as regards storing corn, Ælian says, "ἡμεδαποὶ τὰς ἑαυτῶν χεῖας ὀρύττουσιν, the ants of our country bore their own holes; making a wall around with the soil thrown out in making the passages under ground. When going in companies for food to the standing corn, the youngest remain at the bottom of the corn, while [ἡγεμόνες] the leaders creep up to the top, and nip the grains off the ear, which they throw down to the crowd [δημῷ] of ants below. These get the corn out of the chaff, and thus, without the trouble of threshing and winnowing, they gather their food from what men have tilled and sown. They use the chaff as coffins for their dead." And elsewhere:[1] "In summer, after harvest, while threshing goes on, ants come to the floor singly, choose the best grains of wheat and of barley, and go back to their holes with it the way they came. When brought hither [οἱ γενναῖοι], the noble (or thorough-bred) among them store it up carefully in the hole, boring every grain through the middle; what falls of it is for their dinner, and the grain itself, thus made fruitless, is kept in store for food. So do the bettermost and the stewards among them; and φύσεως μὲν ἐντύχησαν, they have received this wisdom by nature."[2]

"Some animals," says Aristotle,[3] "are πολιτικά, live in communities, such as bees, cranes, &c. Of these, some are ὑφ' ἡγεμόνα, under a chief or leader; others, like ants, are ἄναρχα, are under no government, 'have no guide, overseer or ruler.'[3] 'Yet their activity is known of all, καὶ τὴν ἀπόθεσιν τῆς τροφῆς καὶ ταμιείαν, as well as their storing of food and their management.'"[4]

"It would be impossible," says Plutarch,[4] "to describe fully the household management of ants, and it would be silly to omit it altogether; for no being so small presents a picture of the best and greatest gifts, as if it were ἐν σταγόνι καθαρᾷ πάσης ἀρετῆς, the essence of every virtue in one clear drop. [Compare with this 'one drop of thrift, providence and persistent

[1] Lib. ii. 25, vi. 50. [2] De Anim. i. 1, 25. [3] Id. ix. 38.
[4] De Solert. Anim. 22.

work,' the Chinese term for 'ant,' '*ê*,' pronounced as 'ee' in 'sheep,' and made up of 'insect, right or good, and I'—'I am a good insect,' or 'an insect of innate goodness.'] The manifold passages of their holes are wonderful—in three store-chambers, for dwelling, for storing the food, and for burying their dead."

In the Mishna we read of חורי הנמלים, of the holes of ants, *μυρμήκια*, stored with corn, and "to whom they belong when found in harvest time;"[1] and elsewhere,[2] "that חורי הנמלים שלנו בצדה ערים החייבת, ant-stores that [pass] remain a night by the side of a sheaf liable to tithe, are also liable to it." Canon Tristram tells us, in his accurate and interesting work on the 'Natural History of the Bible,'[3] that "there are three species of harvesting ants common in the countries around the Mediterranean, two *Attas* and one *Pheidole*," so called from her saving habits [*φειδωλή*, saving, thrifty housewife; *ὅτε τ' ἴδρις σωρὸν ἀμᾶται*,[4] and also provident]; thus prettily told in Latin:

"— sicut
Parvola, nam exemplo est, magni formica laboris
Ore trahit quodcunque potest atque addit acervo,
Quem struit, haud ignara ac non incauta futuri
Quæ, simul inversum contristat Aquarius annum
Non usquam prorepit et illis utitur ante
Quæsitis sapiens"—[5]

"Μυρμάκων ἅτε πλοῦτος ἀεὶ κέχυται μογεόντων."[6]

"Veluti ingentem formicæ farris acervum,
Quum populant, hiemis memores, tectaque reponunt:
It nigrum campis agmen prædamque per herbas
Convectant calle angusto, pars grandia tradunt
Obnixæ frumenta humeris."[7]

"Be thou an ant at leasing [harvesting] time," says Abu Ubeid.[8] "Learn of me," says the ant, "the merit (or power) of preparation [providence, getting ready], and the acquisition of abundance for the day to come."[9] "The field-cricket," say

[1] Peah. c. iv. 11. [2] Maaseroth, c. v. 7. [3] p. 496.
[4] Hes. *ἐ. κ ἡ.* 723. [5] Hor. Sat. i. 1. [6] Theocr. Idyl. xvii. 107.
[7] Virg. Æneid. iv. 402. [8] Pr. 30. [9] El Moqadessi, Alleg. 36.

the Mandchus, "knows beforehand when the cold wind will blow; but man knows not the day of his death."[1] "The ant," says Sādi, "brings together [stores up] in summer, that it may rest at peace in winter."[2] "Strength," say the Abyssinnians, "belongs to the lion; composure, to the bull; to the pelican, wisdom; skilful work, to the spider; excellence of work, to the bee; and to the ant, gathering up treasuries."[3] "Running hither and hither in wood and field gathering their food," say the Georgians.[4] "You see them," say the Cingalese, "near their [houses] ant-hills, carrying their food."[5] [In the 'Ceylon Friend,'[6] there is an account of all the ants found in Ceylon, harvesting and others.]

"Some insects die in winter," says El-Kazwini,[7] "but others store up what may suffice them for the winter, as do the bee and the ant. The ant builds itself wonderful storehouses under ground, and stores up food for two years as if it were to live, whereas the ant only lives one year." "Work," says [pseudo] Phocylides, "that thou mayest live by thine own labour; for every idle man lives by stealth. Look at the ants, how they leave their holes under ground in search of their food as soon as the fields, shorn of their produce, begin to fill the threshing-floors. See how every one takes up its own burden of wheat or of barley recently threshed, ἐκ θέρεος ποτὶ χεῖμα βορὴν σφετέρην ἐπάγοντες, every one laying up in store its own food in summer against the coming winter, working unceasingly, indefatigable troop of little things. So also the bee."[8]

Likewise in Syria and in Iran: "The ant gathers for itself provision in the summer," said Bardesanes to Avida, "that it may feed on it in the winter. So do all ants."[9] And in the Vendidad[10] we read "that a man shall kill ten thousand ants

[1] Ming h. dsi. 141. [2] Gulist. ch. vii. st. 19. [3] Matsh. Phil. 53.
[4] Bunebis kari, p. 278. [5] Cing. Read. bk. ii. [6] Feb. 1877.
[7] Ajaib, i. p. 444. [8] ποίημα νουθετ. 142—159. [9] Spicileg. Syr. ed. Cur. p. 7. [10] Farg. xiv. 14, 15.

that steal the corn;" while a woman under certain circumstances "shall kill hurtful creatures and two hundred ants that steal the corn."[1] "So meritorious is it to kill ants on that account, that Viraf, when in hell, saw a man being boiled alive in a cauldron, with his right foot hanging outside. He asked what it meant. And Srosh answered: That man, while on earth, committed adultery and all manner of wickedness. But because that right foot killed frogs, ants, serpents, scorpions, and other hurtful beasts, it is not punished."[2] Then in the Bundehesh we are told "that the hedgehog is appointed to [fight] bring down ants that steal corn, as it is said. It introduces itself into a hole of ants and kills a thousand of them. When the corn-stealing ants go into the earth and make holes there, the hedgehog comes, disturbs those holes, and levels the earth in their place."[3] "But the way to prevent corn-stealing ants from getting at the heap of corn on the threshing-floor, is," says Niclas,[4] and before him Aristotle,[5] "to draw a circle around it with chalk."

"Neu formica rapax populari semina possit."[6]

In the Bostan, Sadi tells us again "not to molest the ant that draws [steals] the grain; for it has life, sweet life is his."[7] And lastly, there are Esop's fables of 'The Cricket and the Ant,'[8] of 'The Ants and the Cricket,'[9] re-told by Babrias,[10] by Syntipa,[11] by Sophos,[12] by Avienus;[13] fables translated into every European and many Eastern languages, telling the same truth, which men believe in the fable, but discredit in the Word of God! Strange perversion of man's reason!

We may add the Syrian witness to the three qualities of the ant. "(1) Every ant works at the ingathering of corn for itself. (2) When they go to a field ready for harvest to gather corn, they smell the haulm, in order to ascertain whether it is

[1] Farg. xvi. 28. [2] Arda Viraf, n. ch. lx. [3] Bundehesh, p. 47, 48. [4] Geop. ii. 29, xiii. 10. [5] De Anim. iv. 8, 27. [6] Colum. x. 322. [7] Bostan, ii. 13 st. [8] Fab. 165 and 84. [9] Fab. 167. [10] Fab. 137. [11] Fab. 43. [12] Fab. 35. [13] Fab. 34.

wheat or barley. If it is wheat, they creep up to the ear, and nip off the corn thereof; then they bite every grain in two, lest it should get moistened in winter, then germinate, and they die of hunger. For barley is food for cattle."[1] S. Epiphanius says much the same in his Physiologus;[2] as does the Ethiopic.[3] And also these pretty lines of Ovid:[4]

"Neve graves cultis, Cerialia dona, cavete,
Agmine læsuro depopulentur aves.
Vos quoque, formicæ, subjectis parcite granis,
Post messem prædæ copia major erit."

The ant is a favourite subject with sacred and profane writers, who each draw from it their own moral. As a sample of the former, S. Cyril of Jerusalem writes on this verse:[5] "Go to the ant, thou sluggard, and stir up thyself, seeing her ways, and be the wiser for it. For seeing her treasuring up food for herself in due season, imitate her, and treasure up for thyself fruits of good works for ages to come, καὶ πάλιν· Παρεύθητι πρὸς πὴν μέλισσαν." And again: "Go to the bee and learn what a busy worker she is, how, flying about from flower to flower, she makes up honey for thine own use. So that thou also, going round the Holy Scriptures, mayest hold fast thine own salvation, and being filled with sacred lore, say: 'Oh, how sweet are thy words unto my throat; yea, sweeter than honey unto my mouth.'"[6]

Vartan also has a fable of 'The Insects, the Bee and the Ant,' evidently adapted to this eighth verse in the Armenian Bible. He says: "The insects came to the bee and to the ant in winter-time and said: Give us something to eat, for we are dying of hunger. But the bee and the ant replied: What were you doing in summer? These answered: We took our ease under the thick foliage of the trees, and sped [lit. beat time] the traveller on his way with our sweet song. To this the bee and the ant replied: Then it is meet you should die of

[1] Physiol. Syr. c. xiii. [2] Vol. ii. c. 3. [3] Physiol. Eth. ed. Pr.
[4] Fastor. i. 683. [5] Catech. ix. 13. [6] Ps. cxix. 103.

hunger, and we ought not to show any pity for you. This fable shows that the foolish virgins [S. Matt. xxv.] come to beg, but that the wise ones do not give; for then it is not time to show pity, but to do justice. We must now in this present life, which is summer, gather by wisdom and labour the spiritual meat, that in the day of judgment we may not die of hunger in hell."[1]

Let us now hear the son of Brahma. "Let a man gather together virtue by degrees for the sake of having a companion in the next world, as the white ant makes her nest. For in the next life there will be neither father nor mother to keep him company; nor yet his son, his servants, nor his friends; his virtue alone shall stand by him. Man is born alone, and alone also disappears; and alone also receives the reward of his good works; but alone also that of his evil deeds. When he leaves his dead body on the ground, like a log of wood or a lump of clay, his friends turn away from him; his virtue alone follows him. Let him, therefore, continually gather together virtue by degrees, that he may have it for his companion; for with it at his side he will cross a gloom, alas! how difficult to span."[2]

And the Turkish translator of Esop's fable gives for moral, "that the sensible man is not so much occupied with this present world as with the next."[3] "Seeing how gradually 'kohol' [black antimony for the eyelids, used very sparingly with a small ivory stick] diminishes, and also how gradually an ant-hill increases, let no man spend one day barren of good works and of study."[4] "Let him who knows what he ought to do, diligently gather from here and there, and let the result be according to the decrees of fate."[5] "By gathering, the ant-hill increases; and by use, kohol decreases."

See also Sadi's fable of 'The Bulbul and the Ant,' evidently borrowed from Esop's fable, and with a like moral;[7] and

[1] Vartan, fab. 5. [2] Manu S. iv. 238—242. [3] Fab. Turq. 6. [4] Hitop. ii. 9. [5] Id. 12. [6] Naga Niti, 28 schf. [7] De Sacy's Chrest. Ar. iii. p. 502.

Djami's fable of the ant that was sent to carry a locust much heavier than itself. It said to those who wondered at it: "Make a powerful effort with the help of God [lit. having Him for a loving fellow-traveller], for with His help thy effort will bear that weight;"[1] for without such help "the ant does not pass on from the foot of the locust," says Nizami.[2]

"When king Phonez showed his son to his vizeer Shedrak, the vizeer wished the child blessings for evermore; together with the prudence of the ass, that would not go over ground when dry in which it had stuck fast when it was wet and miry; the faithfulness of the dog that belonged to a poor man who starved it to death, and yet returned to him when well fed by a rich man; and, thirdly, the strength of the ant."[3] "Among animals with (four) feet, the lion is powerful; but the worm is more powerful; and more powerful (or stronger) than this is the ant."[4]

"Many animals (or people) joined together and of one mind, though they have small power, bring about great results. It is said that a lion's whelp was killed by a quantity of ants."[5] "The mountain Tai-Shang [a high mountain in the province of Shang-tung] does not repel the smallest particle of dust; so also while gathering little by little, the heap increases by constant addition to it."[6] "By gathering together small things, one gradually builds up a high fabric."[7] "The union of small things produces great things."[8] "Scattered bits brought together become a mountain."[9] "In autumn, we gather; in winter, we hoard up."[10] "For if thou addest a little to a little," says Hesiod, "and doest that frequently, it will soon come to much. For he who adds to what he has already, ὀδ' ἀλύξεται ἀίθοπα λιμόν, will thereby escape from dire want [famine]. And it is not what is stored at home that hurts a man. Better

[1] Beharist. viii. p. 112. [2] Makhzan ul-asr. p. 54. [3] Orbelian sibrzne sitsr. i. p. 6. [4] Dham. Niti. 154. [5] Legs par b. p. 201. [6] Ming h. dsi. 122. [7] Mong. mor. max. R. [8] Hitop. i. sl. 35. [9] Jap. prov. p. 836. [10] Gun den s. mon. 21.

have it there than risk it out of doors."[1] "Praise food when digested, a woman when she is no longer young, a warrior when he returns from battle, and corn when it is brought home."[2]

"If there was no law, we should have to learn cleanliness of the cat; [taking] gathering together from the ant; and purity (of kindred) from the dove."[3] "The thoughtful and prudent man who, reflecting far ahead, gathers for hereafter, diligently and with patience, shows that he is a provident man."[4] "And one endued with great knowledge, though moving round in darkness, yet does not leave any part of his work [dark] unfinished. Like the ant that has no eyes, and yet speeds better than other animals with eyes."[5] "The wise man, who is accomplished, having gathered his property, as the white ant gathers her nest, until he has enough for himself and his family, divides it into four parts. One for friendly hospitality; one for his own use at home; one for business; and one to be laid aside for times of adversity."[6]

And I may quote here Origen when refuting Celsus, who said "that God cares as much for ants as for men, praises the ants for their commonwealth, their provision of food against the bad season, which they foreknow,"[7] &c., and so provide for it. In other words: "He that on a clear day [in fine weather] cleans his gutters and sets them in order, will be ready when the stormy season sets in."[8] "Repair your water-pipes on a fine day," say the Mandchus, "that they may be in good order against a pouring rain."[9]

"Ants," say the Chinese, "have the justice (or good government] of prince and officers; therefore do they receive justice in return. Teou-she of the Sung dynasty was told by his teacher, an old priest, that he would be great. One day he was told by his elder brother that a colony of ants that were under the

[1] Hes. ἐ. κ. ἡ. 359. [2] Lokaniti, 97. [3] Khar. Pen. i. 45.
[4] Saïn üghes, fol. 8. [5] Legs par b. p. fol. 2. [6] Sigal. V. Sutt. fol. no.
[7] Contra Cels. lib. iv. p. 217. [8] Nütsidai ughed. 12. [9] Ming h. dsi. 78.

hall would be destroyed by a flood of rain. 'I will save them,' said he. Upon which he tied a stick of bamboo across the stream, on which they crossed it and were saved. For this action he attained to the first place among the first three ranks of literates."[1] "E-yun (B.C. 1753), in his conversation with Tae-khea, said: Practise assiduously the virtue of economy, while you think of distant plans."[2] "And Pwan-kang said to his ministers: You do not plot high [form plans ahead] to provide against your calamity. You deceive yourselves, and add much to your sorrow. Now you rest satisfied with possessing for the present, and do not think of the future; how, then, can you hope for life in the realms above?"[3]

"In walking, the ant goes thousands of yojanas; but without (the exertion of) walking, Garuda himself does not go one step."[4] "Even rocks are hollowed out by the constant tread of ants."[5] "Everything is mixed up with labour; there is nothing free from it."[6] "Therefore if a man has to do a thing, let him do it and finish it with perseverance and firmness."[7]

"Do not, then, incline to sleep and ease until thou hast examined thyself on these three points: (1) Have I this day committed sin? (2) Have I acquired fresh learning? (3) Have I neglected (or come short in) any work?"[8] In the Qoran[9] we read the following legend, one of many of the same sort: "Suleyman inherited of Daood, and he said: O ye people, we have been taught the language of birds, and have been informed of everything; and this is indeed a manifest advantage. Then Suleyman brought together his host, made up of 'jinns' [genii], men and birds, and marched them separately. But when they came to Wadi-en-naml [valley of the ant], the [queen] ant said [to her people]: O ye ants, hasten to your dwellings [holes], lest Suleyman and his troop trample you down unawares. And Suleyman laughed," &c. [This legend

[1] Wen chang t. Comm. in Shin s. luh. iv. p. 18. [2] Shoo King, iii. 5. [3] Id. iii. 10. [4] Chanak. 34, J. K. [5] Nanneri, 23. [6] V. Satasai, 189. [7] Dham. Nirayav. 8. [8] Akhlaq. Nasseri, 9. [9] Sur. xxvii. 18.

found its way from the Talmud into the Qoran. It is published separately under the title of Nemālāh, the Ant.]

9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

"*How long wilt thou sleep*," &c.

"Ἔγρεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἀωτεῖς;[1]

Wake up, then, O son of Tydeus; what, sleep all night 'like a top,' while the Trojans are at hand!" said Nestor to Diomedes. "Now then, dear children, be on the watch; let no one be overcome by sleep, lest we be made the laughing-stock of our enemies."

"Mane piger, stertis. Surge! inquit avaritia: eja
Surge! Negas? instat. Surge! inquit. Non queo. Surge!
Et quid agam."[2]

"He who puts off the hour of getting up [wastes his morning in sleep] will find that the hour, in turn, will drive him [to make up for lost time]."[3] "Sleep at dawn is like steel to iron" [hard and cuts up the day].[4]

"Plus vigila semper, nec somno deditus esto:
Nam diuturna quies, vitiis alimenta ministrat."[5]

"The night," said Bhrigu, "is for sleep, and the day is for work."[6] "When once awake from sleep," said Aurva, "let not the Brahman indulge in lying in bed."[7] "At sleeping time," says Nāgārjuna in his letter to his friend king Udayana, "sleep; but withal, remembering the rules of the law which thou hast repeated during the day and during the first and

[1] Il. κ. 159. [2] Pers. Sat. v. 132. [3] Ep. Lod. 659. [4] Khar. Pen. xx. 15. [5] D. Cato, i. 2. [6] Manu S. i. 65. [7] Vishnu Pur. iii. 12, 13.

last watches of the night, lest thy sleep be without benefit to thee."[1] "Confucius himself, when asleep, did not lie like one dead" [a corpse].[2] "A quien madruga, Dios le ayuda: God helps him who rises early."[3] "The sun is already high above the horizon, and the priests of the mountain shrine are not yet out of bed."[4] "Every day," say the Chinese, "must one by all means get up early; for every day has its own business to be attended to."[5]

"The plans of a whole life depend on diligence. The prospects of the whole year depend on the spring; and the plans of the whole day depend on [the 'yn,' hour, five o'clock] the early morning."[6] "Therefore diligent and active people get up early. But the idle and lazy do not get up early. Learn, therefore, to be active and diligent, and not idle and lazy."[7] "Early to bed and early to rise," &c.; and

> "He that will thrive must rise at five;
> He that has thriven may rise at seven."[8]

"Levati, get up," say the Italians, "e vedrai, and thou shalt see; lavora, ed averai, work, and thou shalt have."[9] "For Ushas the fair [Aurora, the dawn] is ushered like a matron. At her coming, whatever has feet begins to move, and she flushes the birds. She sends forth the diligent, bids beggars go, and she bedews the earth."[10] "Arise! moving life has come to us; darkness is gone, light is come; let us go where food is given for work, and be made happy with it."[11]

"O Indra, thou honourest the dawn!"[12] "As there are twenty-four hours to the day," says Rabbi M. Maimonides, "it is enough for a man to sleep the third part of it, and to rise from his bed before sunrise."[13] "Rise from sleep at day-break!"[14] "For it is a shame for a man to lie idle."[15] "And

[1] Nāgārjuna's Letter to K. Udayana, ed. Wenzel, 39. [2] Shang-L. x. 15. [3] Span. pr. [4] Ming h. dsi. 147. [5] Chin. max. Dr. Medh. dial. p. 187. [6] Chin. prov. P. 94. [7] Ibid. [8] Eng. pr. [9] Ital. pr. [10] Rig V. i. skta. xlviii. 5, 6, and skta. xlix. 3. [11] Id. skta. cxiii. 16. [12] Id. iii. skta. xliv. 2. [13] Halk. Deh. iv. 4. [14] Avv. Atthi Sudi, 106. [15] Nitimala, ii. 35.

the morn brings good luck." "Matin porte bonheur."[1] "God's wealth and bountiful gifts are made to man without [tongue] warning. Be not careless, therefore; for we know that such gifts are found at once [when unexpected]."[2] "And the morning hour," say the Germans, "has gold in its mouth."[3]

"Of whatever grade be the Brahmachāri, let not the sun, either rising or setting, find him asleep. If in either case the sun find him asleep, let him do penance for it a whole day. But let him, after having washed his mouth with water, say his private prayers devoutly and with a composed mind, in some purified spot, according to commandment."[4] "Let him give up going about at night, sleeping by day, sloth, evil-speaking and drink, and either too much or too little attachment to comfort," said Nārada.[5] "No good comes from long sleep."[6] "Wise and clever men," said the Baital to king Bikram, "spend their time in reading the Shastras; but fools and simpletons spend their days in ease and sleep."[7] "Give not way to sloth [drowsiness, slumber], lest thy work and meritorious deeds remain undone."[8] "A sleepy fellow, one who is careless, or pleased with himself [at ease], one who is sick, a sluggard, a covetous man, and one who delights in fresh work [restless, or fickle]—these seven have no business with religious books."[9]

"There are six faults to be eschewed by him who wishes for superiority (or dignity): sleep, laziness, fear, wrath, idleness and dilatoriness."[10] "The slothful man says: 'My trust is in the Lord; I will sit alone and hold my peace; and He will do it.' But does the Lord behold his idleness for naught? Nay. He never will give good things to the slothful, neither will He fulfil his desire."[11] "He that does not rise at dawn," say the Chinese, "must sleep a long time." But they say

[1] Eng. and Fr. pr. [2] Turkish Com. on Rishtah i juw. p. 40. [3] Germ. pr.
[4] Manu S. ii. 219. [5] Maha Bh. Shanti P. 10575. [6] Welsh pr.
[7] Baital Pach. introd. [8] Mainyo i Kh. ii. 29. [9] Lokaniti, 141.
[10] Kobitamr. 56. [11] Mishle As. ii. 8 sq.

also: "Were it not for fame or gain, who would be willing to rise early?"[1]

"A man," says a Japanese story, "mistaking the hour, got up earlier than he meant to do, and then went back to bed, blaming the clock for not knowing the right time. But the clock replied: Thou seest it is morning, about five o'clock, and yet goest back to bed? Knowest thou not that the result [arrangement] of the whole day depends on the early morn, and that through laziness men waste the precious time of life?"[2] "By eating too much, men get weary of study; and by keeping the body warm, one indulges in sleep: and by indulging in ease, one becomes slothful."[3] "He who goes to sleep while on his journey through life, either loses his head or his cap."[4] "Sleeping after sunrise, idleness, peevishness, dilatoriness (or sleeping long), these even in a Brahman tend to no good."[5] "And he who, without providing beforehand, lives carelessly [at ease, in idleness], will afterwards weep over his folly."[6] "No praise for the slothful."[7] "There is no stronghold for the timid, and no good for lazy ones."[8]

12 A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness *is* in his heart, he deviseth mischief continually; he soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

Ver. 14. תַּהְפֻּכוֹת בְּלִבּוֹ. LXX. *διεστραμμένη καρδία*; Arab. '(with) lies in his heart;' neither of which renders the Hebrew. תַּהְפֻּכוֹת properly means Fr. 'renversements,' overturning everything, putting

[1] Chin. pr. G. [2] Atsme Gusa. iii. 2. [3] Do ji kiyo. [4] Nizami Makhz. ul asr. p. 72. [5] Dhammaniti, 228. [6] Cural, 535. [7] Id. 533. [8] Id. 534.

everything topsy-turvy, whether it be custom, right, law, or order, from selfish and wicked motives, which lead a man, חֹשֵׁשׁ רָע, to plough, plot and devise evil at all times. Such a man, מְדָנִים יְשַׁלֵּחַ, LXX. ὁ τοιοῦτος ταραχὰς συνίστησι πόλει, sends about quarrels, raises party feuds and causes disturbances in the state, with his fair speech and evil intent, to suit his own ends, however selfish and wicked they be.

"*A naughty person*," &c. "He whose tongue is froward," say the Georgians, "has nevertheless a fair speech."[1] "He, however, who speaks false words is lost to all sense of shame [of self-respect]."[2] "Is not the sense of shame an ornament to excellent men? But is it not painful to see those who lack it, walk about puffed up and self-satisfied?"[3] "Such a man is no better than a puppet worked with a string, to represent life."[4] "For manliness [manhood] is destroyed in him who indulges evil designs."[5] "For men who have the feeling of shame [self-respect] will part with life for the sake of self-respect; but will never sacrifice shame [or self-respect] to life."[6]

On the other hand, "A man who multiplies occasions of insolence and arrogance by his conduct, multiplies haters of him," "and multiplies the chances of evil happening to him."[7] "But, like the shrimp, a froward man hops backwards."[8] "A man of such vile disposition notices the faults of others, when small as a grain of sesamum; but he does not see his own faults, as large as a cocoa-nut.[9]

"*He winketh*," &c. As the woodman did who, having promised to the fox not to betray it to the hunters, denied with his voice knowing where the fox lay, but with his hand pointed to the place;[10] to which the Chinese translator adds: "When a man loves to speak lying words, it is not with the mouth only that he speaks."[11] "For the meaning of words spoken is seized even by brute beasts, and horses and elephants carry

[1] Georg. pr. [2] Vemana, ii. 122. [3] Cural, 1014. [4] Id. 1020. [5] Var. Nava R. 5. [6] Cural, 1017. [7] Joma, Millin, 666. [8] Beng. pr. [9] Lokaniti, 73. [10] Esop, fab. 10, and Babrias, 50. [11] Mun moy, ibid.

burdens when ordered to do so. But a wise man understands what is not said, and one advantage of wits is, to understand signs made by others."[1] "For the inward thoughts [mind or heart] are descried in signs, gestures, in the gait, the movements, the language, and the altered features of the eyes and mouth."[2] "He comes in with mincing step, and an altered complexion; his forehead moist with perspiration, muttering indistinctly to the ground. For the man who has committed sin always feels uneasy and looks down to the earth, and by these unfailing signs he may be known to wise men."[3]

Therefore "let the Bramachāri beware of having nimble hands and movable feet, a winking eye, of being crooked [in his ways], of having a voluble tongue, and of being clever at doing mischief to others."[4] "For he is not alone thine enemy who injures thee, but he also who devises mischief to thee."[5] "For the silence of such a man, like that of a vicious dog, is more to be feared than his voice."[6] "His eye for his tooth," say the Arabs[7] [that is, a man's eye shows what he is, as the tooth shows the age of a horse]. "You can tell a bad man by the cast of his eye."[8] "From signs and from a man's appearance, you can pretty well tell the object of his visit [meeting]."[9]

"The thoughts, the words and the actions of wicked men are not 'one,' as they are among righteous men."[10] "Deceit, called 'the black art,' is shunned by men who know how to behave [keep the mean]."[11] "They will soon perish who practise it."[12] "One need not fear enemies that are [open] like a sword; but fear them who have the appearance of friends."[13] Syntipa's fable of 'The Dog and the Hare' teaches that certain men pretend hypocritical friendship outwardly, who are within

[1] Hitop. ii. 46; Pancha T. i. 49. [2] Hitop. ii. 45, and Pancha T. i. 50. [3] Pancha T. i. 213. [4] Manu S. iv. 177. [5] Democrat. Sentent. p. 630. [6] Demophili Simil. p. 614. [7] Meid. Ar. pr. [8] Beng. pr. [9] V. Satasai, 386. [10] Kobita Ratn. 187. [11] Cural, 287. [12] Id. 289. [13] Id. 882.

full of all manner of wickedness and of evil intent.[1] "For there is no need of serpents where there are bad men."[2]

"Brethren of the present day," say the Arabs, "are only spies of [other people's] faults." "This means," according to the Turkish Commentator, "that men look like brothers, but, owing to their neglecting 'hadis' [sayings of Mahomet], they are generally finding fault; and every fault they notice in others, they repeat to their companions."[3] "Wickedness (or violence)," quoth Ibn-or-Rumi, "is always low [mean or detestable], but especially when it is deliberate."[4] "Assuredly," say the Mandchus, "he who goes about troubling and deceiving others, will inevitably become poor. From the beginning, Heaven has not granted pardon to such men." "The wicked man thinks of deception, because his heart is bad."[5] "Yet if thy heart suggests to thee a shameful action, do it not; for in the past or present world, who has ever forgiven anything?"[6] "For many mouths open only for the sake of contradiction, and to be first to create [raise] hatred and animosity."[7] "But the best man is always gentle; the worst man is he who goes about quarrelling."[8]

"Woe," said Enoch, "to those who lay the foundation of fraud and build up iniquity and oppression, for they shall be suddenly cast down, and shall have no peace."[9] "And now, children, I tell you, love righteousness and walk in it; for the paths of righteousness are worth taking. But the ways of iniquity shall suddenly be destroyed and come to naught."[10] "Dimnah having been put in prison by the lion through the leopard's accusations, Calilah came to see him, and said: Alas! did I not advise thee? Did I not tell thee that there is a way of speaking suited to every station, and to every place a limit? Did I not remind thee of what wise men have said, 'that the treacherous man who plots against another shall die

[1] Fab. 50. [2] Pancha Ratna. 5th ed. [3] Rishtah i juw. p. 7. [4] Eth. Thealebi, 50. [5] Ming h. dsi. 167, 170. [6] Ibid. 146. [7] Ibid. 136. [8] Ebu Medin, 94. [9] Bk. Enoch, xciii. 6. [10] Id. xciv. 1.

before his time'? I know all that, replied Dimnah; thou art right. But wise men have said also 'that one ought not to feel impatient of punishment.' But thy tail is long and the lion's sentence is hard."[1]

"Ἐρῥέ θεοῖσίν τ' ἐχθρὲ καὶ ἀνθρώποισιν ἄπιστε,
Ψυχρὸν ὃς ἐν κόλπῳ ποικίλῳ εἶχες ὄφιν."[2]

"The ravens eat thee, thou false hypocrite, alike hateful to gods and suspect to men, who hidest in thy shifty bosom the cold venomous reptile of an evil heart." "Do not," said Sekhrud to Papi, "speak covered words of dissimulation, hardening against thyself the [lord or] good principle of life. He who deals thus covertly (or falsely) acts against himself."[3]

16 These six *things* doth the Lord hate: yea, seven *are* an abomination unto him:

17 A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness *that* speaketh lies, and he that soweth discord among brethren.

"*A proud look*," &c. "The lion's pride becomes a lion only."[4] "Speak not words of [violence] haughtiness or self-conceit, not even when thou art alone," said Sekhrud to his son.[5] "If a man," says Ptah-hotep, "exalts himself [or carries himself haughtily], there is humiliation in store for him from God, who gave him his high position, and will reject him when fallen."[6]

"Ζεὺς γὰρ μεγάλης γλώσσης κόμπους
ὑπερεχθαίρει:[7]

For Zeus has in detestation the boastings of a lofty tongue."

[1] Calilah u Dimn. p. 143. [2] Theogn. 609. [3] Pap. Sall. pl. ix. l. 9.
[4] Oyun Tulk. p. 8. [5] Pap. Sall. pl. ix. l. 10. [6] Pap. Pr. pl. vii. l. 8, 9.
[7] Soph. Antig. 126.

"And he looks down with hatred on him who, ὑπέραυχα βαδίζει, walks with a high stomach."[1] "Thou art far from the proud," said Yudhishtira to Krishna.[2]

"He," say the Rabbis, "that has a high look (or mind) [who is haughty and proud] shall not prevail for ever."[3] "Pride among brothers divides them; it destroys men; but the taller it grows, the less it is felt."[4] "A wise man, however, is not proud, nor covert, nor blind, but he is cautious and in accord with himself."[5] "Yet it is easier," said Abu Hashim, "to dig up a mountain with the point of a needle, than to dig worthless pride [haughtiness] out of a man's heart."[6]

"*A lying tongue*," &c. "Telling lies is of three kinds," according to the Tibetan work Thar-gyan. "(1) From a false teacher; (2) to one's own advantage or to that of others; (3) to the injury of others only. And the [fruit] result of these lies, great and small, is three-fold. When fully ripe, the liar shall be born a devil; or if he is born a man, he shall for the same cause [in a less degree] always be exposed to calumnies and slander. But the result of success from telling a lie will be that he shall be born with an offensive smell in his mouth. The Tathāgata, however, says, that the greatest of all crimes is for a Lama to tell a lie."[7] "Killing a Brahman is a sin equal to killing a hundred heads of cattle; killing a woman is equal to killing a hundred Brahmans; killing one infant is equal to killing a hundred women; but telling a lie is equal to killing a hundred infants."[8]

"In like manner as the raven of the wilderness sweeps round in the air in search of carrion, so also it is the nature [sign] of a bad man to seek to see the misfortune of others."[9] "For where inclination lies, thither does the heart lead."[10] "And evil-doing is indeed easy among men," says Theognis.[11]

[1] Æschyl. Sept. Th. 485. [2] Prem. Sagur. c. lxxiii. [3] Joma, Millin, 668. [4] Ep. Lod. 652. [5] Siun-tsze, i. p. 8. [6] Djami Behar. G. i. [7] Thar-gyan, v. fol. 42. [8] Nidivemba, 12. [9] Kawi Niti Sh. p. 27. [10] Meid. Ar. pr. [11] Theogn. 995.

"He, however, who thinks of opposing virtuous deeds, is walking in an evil path, and will surely be pushed into ruin."[1] "For the heart alone knows if it is inclined to one froward action or to many."[2]

"A wicked man thinks all men are like himself." "And he who hates another sees nothing good in him, and does not allow that he can do aught aright."[3] "When the beasts found fault with the virtuous jackal that would neither eat flesh nor drink blood, &c., he said to them: Do as you please; your company will not hurt me [lead me to follow your example]; for guilt comes not from places or from companions, but from the heart and from actions. For if a man, be he where he will, is honest, his actions will be such; but if he be wicked, his actions also will be evil."[4] "The thoughts (or devices) of sin are heavier than sin itself,"[5] say the Rabbis; while others teach "that God does not reckon the thought of sin as He reckons the deed"[6] [He says, however, "that the very thought of foolishness is sin," ch. xxiv. 9].

Ver. 19. "Among the ten evil actions in a man's conduct are reckoned, killing living beings, giving what does not belong to us, and telling lies," &c.[7] "If I lie," said the Dgelong [candidate for the priesthood], "not only will the punishment of the deception practised on my teacher follow me throughout my future births, but my teacher also will find it out through his clear-sightedness."[8] "But Krishna said to Arjuna: A good man is a speaker of truth; nothing is known on earth better than truth; truth that lies in that which is difficult to ascertain fully." "However, although truth should be told, yet may untruth be spoken in five cases: at a wedding; in love; on giving up the ghost; when losing money; and

[1] Vemana, iii. 33. [2] Talm. Hier. Shebuth, iv. 1, M. S. [3] Sulkhan Orbel. in sibrzne sitsr. p. 160, 167. [4] Calilah u D. p. 237. [5] Joma in B. Fl. [6] Talmud. Kidd. ibid. [7] Tsa-gnay J. Thera, 18. [8] Dsang-Lun (reference omitted).

for the sake of a Brahman." "And they are called the five untruths free from sin."[1]

"Τὸ συγγενές τοι δεινὸν, ἢ θ' ὁμιλία."[2]

"The ties of kindred have a mighty power," said Vulcan to Κράτος. "Aunts, uncles and nieces," say the Japanese, "are on the same footing as sons; and between brothers the strongest tie of affection exists. They are united together like the breath to the body, and like the branches of a tree."[3] "Brothers, eggs of one nest"[4] [some addled]. "A stock, clump root of the sugar-cane"[5] [members of one family.] See Loqman's fable of the 'Members and the Stomach.'[6] "Do not, therefore, because of private enmity, cause people, father and son, to disagree. Do not, for the sake of a small profit, cause men, elder and younger brothers, not to harmonize," say the Chinese;[7] "who are branches of the same tree," say the Japanese.[8]

For albeit "common things," say the Tibetans, "are the origin of quarrels;"[9] yet "brothers must not fall out upon some selfish difference of opinion,"[10] "nor yet fathers and sons about a small profit," adds the Mandchu translator. "Let brothers be brothers," say the Arabs; "but let them keep the accounts of merchants."[11] "Among men, the first requisite is that elder and younger brothers should live in harmony. Being born of the same father and mother, they are called 'own brothers.' They must not wrangle about 'high' [or 'long'] stature, nor strive about 'short' [age or precedence]. If they grow rich, do not annoy them. If they get into business, assist them. If they are in distress, help them. If they behave ill, do not cherish a remembrance of their conduct."[12]

[1] Maha Bh. Karna P. 3434—3437. [2] Prom. Vinct. 39. [3] Gun den s. mon, 345. [4] Javan pr. [5] Ibid. [6] Fab. 32, and Esop's, 286. [7] Hien w. shoo, 83. [8] Japan pr. p. 660. [9] Legs par b. p. 214. [10] Wen chang in Shin sin l. v. p. 46. [11] Egypt. pr. 548. [12] Chin. max. in D. Medh. Dial. p. 208.

"For separation, dissension among brothers, is the consuming of the soul [or life]."[1]

"How may we subsist?" ask the Tamulians. "If we agree [join] together, we may. Even a monkey will go from a village divided against itself."[2] "He is a fool, then, who, hearkening to his wife, outrages his elder and younger brothers and takes to others. Can a man cross the Godaveri holding by the tail of a dog?"[3] "For a stone in the shoe, a gadfly in the ear, a mote in the eye, and a quarrel in a family, are all tormenting."[4] "How beautiful, then, to see relations dwelling together in unity [all round]."[5] "Therefore, O my children," said the father, "so long as you agree among yourselves, no one will be able to injure you."[6] "But if you disagree, you will soon be caught [come to ruin]."[7] On which the Chinese translator comments thus: "The lips and the front teeth mutually rely on each other. If united, they will not fail in any one instance. But if you divide them and the lips die, then the front teeth will be exposed and be cold. There is not an instance [on record] in which both do not suffer, and lose by it. Be on your guard then. It is said: 'When calamities arise within the inner walls [among relations], how lamentable, indeed!'"[8]

Sulkhan Orbelian gives a like fable with the same moral, but in which the father gave his thirty sons thirty arrows instead of a bundle of sticks.[9] "For violence and disunion in a house is like a worm in a grain of sesamum," said Rabbi Chisda.[10] [The same is said of immorality, or of a violent woman in a family.][11] "It is like a fire in a bamboo jungle; it originates in the jungle itself."[12] "A wise man, therefore, tries to preserve union in the village."[13] "So long," said Buddha to Ananda, "as the Vajjis come together united, and rise together united, and do, united together, things that are

[1] Rishtah i juw. p. 164. [2] Tam. pr. 1555, 1990. [3] Vemana, ii. 133. [4] Id. ibid. 175. [5] Avv. Kondreiv. 30. [6] Babrias, fab. 47. [7] Esop, fab. 52. [8] Mun moy, ad. loc. [9] Sibrzne sitsr. [10] Sotah, 3. [11] Buxtorf, Lex. s. v. [12] Athitha w. d. p. 12. [13] Nitimala, iii. 3.

to be done, so long also may their prosperity be expected, and not their decay."[1]

Thus also "the quails which, while agreed, lifted up the net and escaped. The fowler then said: United, they carry away the net; but if they quarrel they will fall into my hands."[2] See also the story of 'Chitragriva and the Pigeons,'[3] and: "We have heard," said Vidura to Dhritarashtra, "that a fowler once caught two birds in his toils. They both flew away, and he followed them on foot. A man asked him what he meant. He answered: 'They both came to me together; but let a quarrel happen and they both will be in my power.' They quarrelled, and he caught them. So with relations. War makes them over to their foes."[4]

"Come division in a family, come division in the world."[5] "God, then, preserve me from the enmity of near relations!" said Ibn Hobaira.[6] "For an ill-disposed brother is an enemy."[7] "Men, therefore, ought not to come together to bite one another," said Goba Setchen to Tchinggis-khan.[8] "For what is there on earth better than union in a family?" said Devi Gondari, the mother of king Astina, to her son.[9] And Devi Kunti-Bodya to her son: "Son, join thy brother in the war of Broto Yudo. It is the way to success (or happiness)."[10] "For when brothers disagree [are not at one], people round about mock them."[11] "The lioness then, when at the point of death, said to her two children, her own whelp and a calf she had adopted: 'You two continue to live well and happy together. If an enemy should happen to come and through deceit (or enmity) try to find out your strength, do not listen to him.' Having said this, she died. But they were parted and destroyed through the wiles of a fox."[12]

So also Loqman's fable of the two bulls[13] that defied the

[1] Mahaparanibbh. fol. tsyo. [2] Sammo-damāna, Jat. p. 209. [3] In Hitopad. i. [4] Maha Bh. Udyog. P. 2455. [5] Khar. Pen. i. 4. [6] Eth. Theal. 331. [7] Oyun Tulk. p. 11. [8] Tchinggis-kh. p. 8. [9] Brotoyudo, vi. 27. [10] Id. viii. 16. [11] Chin pr. G. [12] Siddhi Kur. st. xx. [13] Fab. 1.

lion while united against him, but each of which he slew when he had succeeded in parting them. Likewise Esop's fable[1] [and Sophos, fab. 16] of 'The Two Bulls and the Lion,' with this moral: "Agreement is safety" for individuals, and, as Loqman says, for states also. Babrias gives it also more in detail.[2] "For the strength of a family, as of a state, is in union."[3]

"Do not therefore create a disturbance [aversion, horror] among men; God forbids it," said Ptah-hotep.[4] "I and thou are brethren; thy father and I are brethren; thy mother and I are brethren," say the Rabbis.[5] "And faithful and trusty brethren are the best of possessions; they are an ornament in prosperity, and a buckler in adversity."[6] "He, therefore, who sows dissension in a house shall be cuffed to death."[7] And a house, according to the Chinese, embraces nine degrees of kindred. "(1) Self, (2) father, (3) grandfather, (4) great-grandfather, (5) great-great-grandfather, (6) son, (7) grandson, (8) great-grandson, (9) great-great-grandson. Once, nine generations of Chang-Kung-e lived together in one house; and one Chin of Keang-chou had seven hundred mouths that ate at his table. He also had one hundred and ten dogs that lived at peace together in one kennel. If one dog was absent, the rest would not eat. The harmony of his family extended to the dogs."[8]

"For love of kindred is like blood in one's arteries; like fingers of one hand; like pain in one limb, which the whole body feels."[9] "For slaves may be purchased, not so brothers."[10] "In your intercourse with others, then, use no abusive language; neither say anything that may create disunion," say the Japanese.[11] "For if disunion takes place among ties of kindred, they will hardly escape misfortune." "And a house

[1] Fab. 207. [2] Fab. 44. [3] Vararuchi Nava R. 7. [4] Pap. Pr. pl. vi. 8. [5] Jebamoth, Millin, 168. [6] Ep. Lod. 652. [7] Tam. pr. [8] Shin yü, yung shin, 2 max. p. 11. [9] Wang kew po, id. id. [10] Mong. max. R. [11] Do ji Kiyo.

divided against itself [as well as a state also], though it be closed and fitted like a box, is nevertheless disjoined." "But to live in one house with people who have no family love, is like dwelling together with a snake;" so say the Tamulians.[1] "He, therefore, who sows dissension in a family, when his sin is fully ripe, shall be born in hell."[2]

20 My son, keep thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life.

"*My son, keep*," &c. We may compare these verses with the advice of prince Ptah-hotep, who wrote it when 110 years old, towards the end of the fourth or fifth dynasty, under king Assa (B.C. 3500?), probably the oldest book extant, which Abraham may have heard read during his sojourn in Egypt.

"Obedience is blessed to an obedient son; an obedient son distinguishes himself by his obedience. He becomes obedient by hearkening to me. It is well to hearken to good advice. Happy is every obedient [son], for obedience is a blessing to the obedient. It is good to obey, for it makes every one love [you]; good, twice good [it is] for a son to receive his father's word; with it, he reaches old age. God loves obedience; but He hates disobedience. It is the heart in him who has one, that makes him obey or disobey. Life, health and strength of a man are in his heart [disposition]. As regards obedience, it should be willing. It consists in doing what one is told

[1] Cural, 886, 887, 890. [2] Dam chhos, fol. 42.

[to do]. It is doubly good [or beautiful] for a son to obey his father [as showing the friendly relation of the one to the other]. It is a joy [to the father] to hear that his son pleases him in hearkening to all [he says]."

"He who honours his father, mention of him will be in the mouth of all men living on the face of the earth, now and hereafter. The son who receives his father's word [command or instruction], fails not in any of his ways. Thy teaching [O father!] to an obedient son, gives him greater importance [weight] among [his] elders [or seniors]. A token of a son's obedience is his merit.

"His errors come from his not obeying early. He then grows stubborn and disobedient; he does naught [of what he is told to do]; he sees knowledge in ignorance, and virtue in misdeeds. He commits all manner of wickednesses that come out in his daily life, and make him known among the notables as a man living in death day by day. But an obedient son becomes a servant of Horus [the son of Osiris, the only god mentioned in this writing as 'God,' the rest being alluded to as 'gods']. After having obeyed [his father], he enjoys a happy old age; he attains rank (or dignity); and his instruction [word] to his children is but the repetition of what his father had taught him," &c.[1]

We may also compare with this teaching of Ptah-hotep, the admonition of Vishwamitra to Rama, after his bathing in the river Saryu.

"Rama, my child, it behoves thee [to touch or] to sprinkle thyself with this water, for thy good, as I will show thee. Do not throw away this opportunity. Take hold of this list of precepts fraught with vigour and excellence; and then thou shalt never feel weary, never decay, never alter in thy person; neither shall evil spirits ever get the better of thee, neither when asleep nor unawares; neither will there be any one on earth equal to thee in the strength it will give thy arms. Nor

[1] Pap. Pr. pl. xvi. ch. 39—42.

yet in the three worlds will any one be the like of thee, when thou recitest these mighty 'bōlam-atibōlam,' 'vigour and excellence;' neither in appearance, in handiness, in knowledge, nor in judgment. When thou hast acquired this two-fold wisdom, thou shalt gain glory and immortality; for 'vigour and excellence' are the two mothers of knowledge and of discernment. Thou shalt never suffer hunger or thirst, O thou son of Raghu; but with it thou shalt attain the best of everything in the three worlds. For these, 'Wisdom surrounded with Splendour,' are two daughters of the Father of all, and thou, O Kakutstha, art a vessel well fitted to hold them.

"Then, Rama, having sprinkled himself with water, stood with his hands clasped together, and, bowing his head, he received from Vishwamitra these two excellent gifts of wisdom, and the code of precepts which the sage gave him, standing with his face turned to the east."[1]

We may also mention the precepts of Theognis to his son; those of Hesiod, &c.

"Νόμιζε σαυτῷ τοὺς γονεῖς εἶναι θεούς.

Look upon thy parents as thy familiar [own] gods," say the Greeks; "for thou shalt prosper by honouring them."[2] "For to obey one's father, and to serve the prince, is said to be dutiful and proper [correct, strict]."[3] "Father and mother," say the Japanese, "are like heaven and earth, and a teacher is like the sun and moon."[4] "As the atmosphere without the sun, shines not," said king Dhammasodakho, "nor night without the moon, so also my kingdom shines not without the law. I will therefore attend to the law [of Buddha]; my mind will delight in the law; there is no greater boon than the law; for the law is the root of all bliss."[5]

"Humanity," said Confucius, "is man; but to love one's parents is the principal thing."[6] Elsewhere he says also: "Respect for one's elders is the rule of heaven, is justice on

[1] Ramayana, i. xxiv. 10—20, and xxix. 20. [2] Γνωμ. μον. [3] Gunden s. mon. 241. [4] Kukai. [5] Rasavahini, ed. Sp. [6] Chung yg, c. xx.

earth, is the duty of the people, and is the rule of heaven and earth."[1] "Tsheng-tsze asked: What is the virtue of the saint? To excel in reverence for one's parents" ['hiao,' filial piety].[2]

Besides the Hiao-King, or sacred classic on filial piety, there are in China other popular books on this cardinal virtue. One of the most common, both in Chinese and Japanese books for children, is the book called "Twenty-four Pictures of Filial Piety."

The first "shows that filial piety influences and moves Heaven," in the case of Shun, who, born of poor parents, was so virtuous that elephants came to till his ground, and birds picked the weeds. He became emperor B.C. 2169. 2. Han-wan-te, who during three years tasted every medicine for his sick mother. 3. Tsin, a disciple of Confucius, felt a pain in his heart when his mother, who was away from him, happened to bite her finger. 4. Min-kuen behaved well towards his step-mother, who ill-treated him. 5. Chung-yew fed on coarse herbs, in order to carry rice to his mother, who was a hundred li [thirty miles] from him.

6. Laou-tai-tsze, who, when seventy years old, acted plays to amuse his parents. 7. Yen-tsze, who supplied his blind parents with deer's milk, which he procured by dressing himself in a deerskin, and nearly got killed by hunters. 8. Tung-yung, who sold himself to defray the expenses of his father's funeral. 9. Keang-hi, who hired himself as a common labourer to feed his mother. 10. Hwang-heang, who was only nine years old when his mother died, fanned his father's pillow, and warmed his coverlet. 11. Hean-she's wife brought him water from the Yang-tzse-kiang, and Heaven caused water and fish to spring close to her door. 12. Ting-lan, a mere child when his parents died, made figures of them, and served them as if they were living.

13. Ko-keu, too poor to maintain his mother and his own child, would bury the child to save his mother, and found a

[1] Hiao King, c. vii. [2] Id. c. ix.

purse of gold in the grave he was digging. 14. Yang-heang, when fourteen years old, rescued his father from the jaws of a tiger. 15. Tae-hun fed his poor mother with ripe mulberries, and ate the unripe ones himself. 16. Luh-tseih, who took to his mother two keuh oranges given him by Yuen-shuh, a great general. 17. Wang-fow, whose mother was afraid of thunder. After her death, he went to her grave whenever it thundered, and said: "Mother, fear not; Fow is here!"

18. Mang-toung fed his mother with tender bamboo shoots, that sprung up from his tears on her account. 19, 20. Woo-mang, so poor that he could not buy bed-curtains, fed the musquitoes on his own body, lest they should worry his father. 21. Yu-keen-low ate filth to save his father's life. 22. Tang-foo-jin suckled her great-grandmother. 23, 24. Hwang-ting-keen, who, though high in office, performed the most menial services to his mother.

But paternity is not of one kind only. "For the Brahman who works the divine birth of a man, and who trains him in virtue, though he [the Brahman] be a child, yet does he lawfully become father to an older man than himself."[1]

Ver. 21. "Good words are like pearls strung together one by one." "Write them on the walls of your house, and morning and evening look at them as words of wholesome counsel."[2] "Tsze-chang inquired about the proper course of conduct. Confucius then answered: 'Speak with sincerity and good faith; act with reality and respect. When you stand, look at those precepts before you; when in your carriage, look at them while resting on the cross-beam. Thus shall you follow up your actions' [be consistent and prosper]. And Tsze-chang wrote these words on his girdle."[3]

The constant remembrance of words "that seem to talk with one," is said in Tibetan to be "memory brought [or placed] near," and is one of the attributes of the Bodhisatwa

[1] Manu S. ii. 150. [2] Ming Sin P. K., quoted in Hien w. shoo, title-page. [3] Hea-Lun, xv. 5.

as regards religious knowledge. "Memory gone into religion [the remembrance of holy things] is one door [the 65th] to religion itself; for it leads to superior (or supreme) knowledge, entirely free from darkness."[1] "Who is the watchful (or waking) man? He who has discernment."[2] But in the Tibetan version it reads thus: "Who is not led astray by sleep? He who, not being stupid, knows how to make a difference, to discern. What is being led astray by sleep? Being a very stupid man."[3]

"If thou wilt hearken to what I have told thee," said Ptah-hotep to his son, "all thy affairs (or plans) will prosper. My words rest on a foundation of truth that shows their worth. The remembrance of them is in the mouth of the people, on account of the excellence of their sentences" [or arrangement. texture].[4] "The disciple who is well instructed gets on well everywhere; but he who is not well taught goes about hither and thither" [in his learning].[5] "Yet," say the Osmanlis, "it is only by making mistakes that a man becomes well advised."[6]

Ver. 33. "Among the ten benefactors of mankind, and after the Buddhas, Rahans, &c., come father and mother, who show what to know, and correct by their instruction."[7] "Out of doors, [boys] receive instruction from teachers; in doors, [boys and girls] have the benefit of their mother's example."[8] "By learning and hearing the recitations of Lamas, O king," said Buddha to king Zasgtsang-ma, "shalt thou learn the way to 'Mt'ho-ris,' heaven. As a lamp is seen when in another man's hand; as the face is seen in the glass; as the impression comes from the seal, and fire through a glass lens; also, as a plant, stalk, root and all, comes from the seed; so also, O king, shalt thou learn from wise men what thou oughtest to do."[9]

[1] Rgya-tcher r. p. c. ii. and iv. [2] Ratnamal. 26. [3] Ibid. Tib. tr. [4] Pap. Pr. c. xv. [5] Ozbeg. pr. [6] Osm. pr. [7] Tsa-gnay Jay. Thera, 26. [8] Gun den s. mon, 337. [9] Ts'he-hpho-va, &c. fol. 22.

"Teaching the law is like giving a brilliant light to one who is ignorant, or a precious jewel, full of sweet-smelling oil, that sheds abroad a brilliant light."[1] "For the law," say the Rabbis, "is 'aroma vitæ et aroma mortis.'"[2] "And such knowledge gives light to [stimulates, helps] motion, blindness and sound."[3] "From the law free from dust and stain, thou shalt find the eye of the law [the understanding of it]," said Bidon Yabukhtchi, a wandering Brahman, to Molon-toin [priest]; "but all this through the brilliant light of Indra."[4]

"Bayasgulang Saduktchi, a poor woman who gave all she had—a small lamp and a 'sogos' [a Chinese penny made of earthenware, with a square hole in the centre] worth of oil—to the 'suma' [Buddhist temple] as an offering to Buddha, was rewarded by him for this virtuous action by being gifted with the [lamp] and oil of wisdom. 'This lamp,' said he, 'will set thee free from all the darkness of life.' The next day at daybreak, Motgelwam [one of Shakyamuni's disciples] went to the offering and found all the lamps gone out except Bayasgulang Saduktchi's lamp, that was still fresh and burning bright. He tried to put it out with his hand and with his cloak, but he could not. Buddha said to him: 'Dost thou think thou canst put out that lamp? Thou art not able to put out that lamp—no, not with the water of the four seas and of mighty rivers.' Buddha, having said this, went into the presence of God," &c.[5]

"The moon is a lamp by night among the stars, and the sun is a lamp by day for the earth. But the lamp of knowledge (or wisdom) and of the good law done in verse, shines brighter [than either of them], and illumines the three worlds."[6] "For wisdom is a brilliant, clear flame of knowledge."[7] "And the words of the wise are words of [nectar] and sweetness."[8] "For understanding is 'another light,' and has clear eyes."[9] "Reproof (or instruction) is the life of the house. Mind it,

[1] Dmar khrid, fol. 17. [2] Ep. Lod. 893. [3] Pancha ratr. i. 43.
[4] Molon-toin, fol. 5. [5] Uliger-ün Dalai, 4. [6] Kawi Niti Sh. p. 28.
[7] Hjam-dpal, fol. viii. [8] Avv. Kondreiv. 53. [9] Abu Ubeid, 134.

and thou wilt be the better for it."[1] "For a fixed rule of conduct brings forth virtue [righteousness] and wealth; it yields fruit, it saves from ill omens."[2] "And there is no friend or relation like wisdom."[3] "The most excellent Lord of all [Gautama], greatest and also free from ignorance, who sees Nibbhānam and the end of this world, and who, brilliant of his own light, has lighted the lamp of that which is said to be—the law of good."[4]

"Clear away completely all the darkness of confused ignorance with the lamp of superior knowledge (or perfect wisdom)," said Buddha to the gods.[5] "What joy is there in this world? Enveloped as you are in darkness, why do you not seek a lamp?"[6] "When Buddha was born, it was said: This lamp having now appeared in this world darkened by ignorance, the law whereby all beings shall be enlightened, will be found in him."[7] In the Dsang-Lun[8] there is a legend "of two brilliant beings who came down from heaven; and of the king's minister who, threatened with death, went to his old father, who said to him: 'In our house there is a pillar whence light issues. Split it, and see what it is.' The son did as his father told him, and found inside that pillar the volume of the 'code of duties,' and how to fulfil them. It was taken to the king, who, by observing them, was afterwards born among the gods, &c., having thus obtained the result of a continual observance of those precepts." "Hear," says Vemana, "if with the strange [wonderful] axe of so-called discernment, thou cut down the tree of ignorance, then, taking in hand the lamp of understanding, thou shalt [see] attain to happiness."[9] "Light shows itself when shed abroad on anything; but wisdom lightens up all darkness, yet itself remains hidden."[10]

"I light in worship this burning lamp to the most excellent Buddha, destroyer of the darkness of ignorance in the three

[1] Ani, xx. p. 144. [2] Chanak. 93, J. K. [3] Id. 75. [4] Dhammap. Buddhagosh. Par. i. [5] Rgya-tcher r. p. c. iv. [6] Dhammap. Jarav. [7] Id. c. xi. [8] Fol. 21, 22. [9] Vemana, i. 164. [10] Mishle Asaph. vi. 34.

worlds. Be it to me a help (or conveyance) on the happy road to Nibbhānam," said by the Sarana while lighting the lamps, and also while pouring water on the flowers."[1] "Of all food," said P'hara Thaken, "the food of the law is best; of all enjoyments, that of the law is best. And Nibbhānam, which is rest from misery and from the fruit of lust, is by far best of all."[2] "The Lamp of the most Perfect Way" is the title of a Tibetan book, "to endue good disciples with perfect light."[3]

"Wisdom alone gives lustre to works done by men living on earth."[4] "For," say the Greeks, "they have a double sight who have learnt letters."[5] "Abide safe under the influence of a holy mind [judgment]. As long as there is oil in the lamp, it will give light."[6] "The man who continues in the meritorious duties contained in the revealed Scriptures, acquires fame here on earth and the greatest happiness hereafter."[7] "Those, then, who are earnest in observing their moral duties, would sooner part with life than fail in them. For in moral duties is the root of all our efforts to attain to perfection; they are the road for us to walk in towards the bliss of final emancipation from all evil—Nirvāna."[8] "Who will conquer this earth and this world, now under the dominion of Yāma [death]? Who is the fortunate man who will gather, like flowers, the well-arranged verses of good moral virtue? The disciple who attends to what he is taught will gather such flowers and conquer this earth and death."[9]

"All the bonds wherewith our past actions have bound us," says Vemana, "shall be removed by means of a teacher of truth, [according to the proverb], 'To the potter one year, to the cudgel one day.'" [The cudgel can destroy in a moment a year's work of the potter]."[10] "The learned man," say the Arabs, "who teaches men what is good and forgets himself, is

[1] Tsa-gnay. J. Thera, 23. [2] Buddhagh. Par. xxiv. [3] Byang chhum lam gyi, &c. [4] Hjam-dpal, fol. iv. [5] Γνωμ. μον. [6] V. Satasai. 273. [7] Manu S. ii. 1, 9. [8] Dsang-Lun, c. vi. [9] Dhammap. Pupphav. 1, 2. [10] Vemana, ii. 127.

like a candle that consumes itself while giving light."[1] "Gautama, most excellent and full of benevolence and in repose, addressed his disciples, and set up the lamp of knowledge burning bright."[2] "And after causing men and gods to drink the juice of the law for forty years, he and his disciples were extinguished [entered Nibbhānam]."[3] "Let him [Zarathustra] have the best of all things, who taught the straight path to [profit] salvation, both for this visible [bodily] world and for that spiritual one, where Ahura delights to dwell."[4] "For the law [rule of conduct]," says Archytas of Tarentum, "is to the soul and to the life of man what harmony is to the ear and to the voice. When, therefore, the [moral] law trains the soul, *συνίστησι τὸν βίον*, it frames the life for good."[5] "Three things," says Ali, "destroy a man: self-love (or conceit), avarice, and lust."[6]

24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

מֵחֶלְקַת לָשׁוֹן, 'from the slipperiness, wheedling, or coaxing of the tongue of a strange woman.'

"*To keep thee*," &c. "Why should we practise austerities on the banks of the Ganges? Let us rather cultivate the acquaintance of modest and virtuous women; let us rather drink of the treasures of sacred books, and of those poetical works that savour of ambrosia. For we know not what to do in this life that lasts only a few twinklings of the eye."[7] "No confidence is to be placed in rivers, in armed men, in beasts with claws or horns, nor yet in women or in princes."[8] "Do not listen to a woman's words," says one of them,[9] "nor yet to your wife." "One may trust a messenger of Yāma [death], a thief, a horde of savages and a murderer; but he who trusts

[1] Meid. Ar. pr. [2] Htsandau thinguttara, 1. [3] Ajjhatta Jaya Mang. 8. [4] Yaçna, xlii. 3. [5] Archytas T. 4, *περι νομ.* [6] Nuthar. ell. 33. [7] Vairagya shat. 77. [8] Hitopad. i. fab. 2. [9] Avv. Atthi Sudi vemba.

a woman in her weapons, will assuredly wander about in the streets like a beggar."[1] "The mouth of a woman is a nest of evil."[2] "And he who hearkens to a woman's advice is a fool."[3]

"To begin a thing one cannot do, to strive with the mighty, and to trust a woman, are 'death-gods' sitting at the door."[4] "De la mala te guarda, y de la bona no fies nada." "Beware of the bad woman, and trust not the good one." "As a log of wood athwart the stream is not to be trusted in the rainy season, so have nothing to do [no dealings] with a ruined woman."[5] "Listening to licentious words," say the Chinese, "destroys all disposition to virtue; and giving way to it, saps the very root of life."[6] "When the [dge-tshul] novice was sent by his superior [dge-long] to his house for food, and his daughter, who was very beautiful, was there alone, the monk warned the novice to keep watch over himself. The maid used all her artifices to ensnare him; but he bravely went into an inner chamber, and there, having rehearsed to himself all that good monks had done under such circumstances, he put an end to himself, rather than fall a victim to the wiles of that woman."[7]

"In the same book we also read of Midgunwa, who was left alone to keep the house of his teacher during his absence. The Brahman's wife behaved as Potiphar's wife did. But Midgunwa replied: I am a Brahman, and by the rules of my order I am forbidden to touch my teacher's wife. She then scratched herself, and told her husband when he returned that Midgunwa had insulted her."[8] [It is the old story [not 'legend,' as Mr. Maspero calls it] of Joseph in Potiphar's house, and of the 'Two Brothers,' an Egyptian novel of the time of Seti II.[9]]

25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

[1] Niti chintamani, in Sugden's notes, p. 74. [2] Mong. max. R. [3] Tam. pr. [4] Naga Niti, 21, Schf. [5] Hill pr. 107. [6] Ming Sin P. K. c. 3. [7] Dsang-Lun, c. xvi. fol. 96. [8] Id. c. xxxvi. fol. 190. [9] Pap. D'Orbiney.

26 For by means of a whorish woman *a man is brought* to a piece of bread: and the adulteress will hunt for the precious life.

אֵשֶׁת אִישׁ, 'the woman or wife of a man, a husband;' 'an adulterous woman,' marg. reading. Chald. id. LXX. γυνὴ δὲ ἀνδρῶν, that does not imply a married woman living in adulterery, but a common harlot.

"*Lust not*," &c. "It is a sin," says Tai-shang, "to look at the beauty and complexion of another [woman], and to raise one's heart to make her one's own ['to think about it,' in the Mandchu version]. Man's feelings and passions are hard to restrain; yet sins that arise from them are heavy. We may deceive ourselves; but deceive Heaven, alas! The law says: He who debauches women, in return begets dissolute sons and grandsons; but he who commits adultery, in return cuts off his inheritance [or heirs]."[1] "And sons who do not riot with women, Shang-Te enables them assuredly to pass their examinations, to excel and to be among the first wranglers."[2] "But as to those who do such things, Shang-Te deprives them of their emoluments and of their happiness."[3] One of the five rules or commandments of Gautama is: "The deceit of passion." This law is broken by looking lustfully on another man's wife. The other four are: "Destroying life." This law is broken by killing even the smallest insect. "Taking what is not given." This law is broken by taking even a single thread which is not given. "Speaking falsely." This law is broken by saying, even in fun, a falsehood that may injure others. "Intoxication." This law is broken by tasting as much of intoxicating liquor as would drop from a blade of grass.[4]

"Kommara Kathaba said to the rich man Poo-ngya, on whose daughter he had cast his eyes: O Daraka [layman], it

[1] Shin Sin luh. ii. p. 29. [2] Id. p. 34. [3] Id. p. 30.
[4] Buddhagh. Par. p. 50.

is in the nature of 'Put'hujans' [who have not attained to Aryaship, or 'regeneration'] that the very smallest particle of 'soul of the eye' [lust of the eye] is enough to cause them trouble and distress. If they look at any one with this feeling, it leads them astray. Then the Nat [inferior god or spirit, inhabiting the intermediate space between heaven and earth, and dwelling in trees, &c.] advised Kommara Kathaba to meditate on the law of fear. He did so, and became a Rahanda"[1] [one raised above the common passions of human nature by some miraculous operation].

"Lust," say the Arabs, "is the toy of a vile (or low) nature or disposition; and a fall through it is a blow given by that low disposition."[2] "He will be praised as a wise man who does not covet another man's wife," says Tiruvalluvar. "And the manly virtue of not looking on another man's wife, is both the virtue and the dignity of a truly great man."[3] "The qualities of desire are pain and much misery; much fear also, hatred and miseries of all kinds. It is like the edge of a sword; like the leaf of a poisonous tree. Excellent men recoil from it as from a vessel full of vomit. It is like a sword smeared over with poison; like a deep slough; a swamp; moonlight on the water," &c.[4] "He who is swayed [enthralled] by his passions, which go on increasing, multiplies his sorrows; but he who has overcome them, hard as it is, sorrow leaves him as water drops from the leaf of the lotus."[5] They grow apace like a creeper around him. As soon as it appears above ground, root it up."[6]

"Put away lust."[7] "For at first it is fine like a spider's web, but in the end it is like a cable."[8] "Like leaven in the lump," said Rabbi Alexander."[9] "For the season of youth and beauty often is like venom in the end."[10] "If a man, on

[1] Thoo Dhamma Tsari, st. iv. p. 6. [2] Borhaned. iii. p. 36. [3] Cural, xv. 147. [4] Rgya-tcher r. p. c. xiii. and c. xvi. [5] Dhammap. Tanhav. 335—340. [6] Id. ibid. [7] Avv. Atthi S. 97. [8] Succah. B. Fl. [9] Id. ibid. [10] Kawi Niti Sh.

beholding another man's wife, conceives a passion for her, all his former good deeds, however many, are lost to him, like butter in the fire."[1] "And yet what man is there who does not err in this way?"[2] "Who then is a hero? He who has not been hit by darts from the eyes of a handsome woman."[3]

"Amor, ut lacryma, in oculis oritur, in pectus cadit."[4]

"I," said Hjam-dpal [Wisdom], "have the language of the eye without passion."[5] "The eye dwelling on beauty begets passion, the source of trouble and vain regrets. Therefore flee from it," said Gautama to his son Rahula.[6] "But," he also said, "the perfection of the eye as an organ of sense frees one from lust, and gives one great advantage. Therefore let us watch over it."[7]

"For a man continues in the right path, and keeps his senses under control, so long as he has not been smitten with arrows shot from the eyebrows ['beauty's archers,'[8] crooked and wicked eyebrows],[9] and black eyelashes of Silavati."[10] "O Fatima, do not pierce with thy two arrows my heart already slain."[11] "Open not thy windows [eyes] before the bows of angels [women's eyebrows];"[12] "whose eyes, like those of Yid-phrog-ma, are those of a roe."[13] "For a woman has her armour [or weapons] with her [or on her]."[14]

"Σὺν βλεφάρων δ' ἀκτῖσιν, ἀέξετο πυρσὸς ἐρώτων
Κάλλος γὰρ—ὀξύτερον πτερόεντος ὀϊστοῦ:"

"With the rays [or beams] of her eyelids—for beauty is sharper and swifter than the winged arrow." "For the eyes are the outlet; thence proceed the shafts that inflict wounds."[15]

"Damayanti was 'ayatalōchana,' long-eyed."[16] The brightness of her eyes was enhanced, as is the custom in the East, by the use of 'kohol' or black antimony, with which women

[1] Vemana, iii. 214. [2] Hitopad. ii. 129. [3] Phreng wa, 18.
[4] Pub. Syrus. [5] Hjam-dpal, fol. 5. [6] Rahula Thut. 12. [7] Id. 13.
[8] Husn-u-Dil. p. 11. [9] Cural, 1086. [10] Hitopad. i. 207.
[11] Amralk. Moallak. 22. [12] Abu Ubeid, 42. [13] Kandjur. ii. fol. 402.
[14] Jebamoth, M. S. [15] Musæi, Hero and Leand. [16] Nalopakhy. v. 27.

paint the inside of their eyelids, to give them a dark hue that sets off the white of the eyes and the deep black of the pupil. They have a saying in Ethiopic, 'Eyes like kohol,' for the finest eyes. But in a poem in honour of the Blessed Virgin, they say: 'Thine eyes are beautiful, though not died with kohol.' This custom was first introduced by the wicked angel Azazael [Azael], "who taught the daughters of Cain, before the Flood, thus to dye their eyelids in order to beautify their eyes. It was one of his devices for the corruption of the earth, which brought on the waters of the Flood, and sealed the doom of Azazael himself."[1]

"Ever since, as the crow said to the king, few indeed have been the men who, when ensnared by women, do not suffer shame for it; as there are few also who, when they eat too much, do not suffer for it."[2] "A man, however, who continues in the right path and keeps his senses under control, feels shame, and behaves himself decorously so long only as he has not been smitten by the look and eyelids of a fair woman."[3] "So long, then, as the least particle of lust remains, is a man held captive in mind [kept bound] by it, like a sucking-calf to its mother. Therefore root it out, O man!"[4] "Beauty of form, sweetness of voice, &c., are some of the evil snares of this existence [time] by which men are caught, as a monkey is caught in the toils of the hunter." "And fallen men [as well as fallen women][5] are killed [lost] to society."[6]

Ver. 26. "In the Kali age," said Parāsara, "women shall be adulteresses, given to their own inclinations, fond of flirting; shall wear false hair, forsake their husbands," &c.[7] [A remarkable passage, prophetic of the present time.] "It is of the nature of women," says Manu, "to vitiate or seduce men; therefore do wise men avoid familiar intercourse with them.

[1] Bk. of Enoch, c. viii.; Bk. of Adam and Eve, pt. ii. c. xx. &c. [2] Calilah u Dimn. p. 202. [3] Shringara shat. 62. [4] Dhammap. Maggav. i. 284. [5] Rgya-tcher r. p. c. xiii. [6] Chanakya, 99. [7] Vishnu Pur. vi. 1, 21.

For a woman will entice away from the right path not a fool only, but also a wise man, and will make him follow her through lust, temper, or her influence over him."[1] "Non vi è uomo si giusto, che la donna non infami," say the Italians.[2] Theano, who had reason to complain of her husband's conduct, writing to her friend Nicostrate, says, speaking of such women: "Men, it appears [θηρεύονται], are hunted down by those women, and held captive by them, until they have no mind of their own."[3]

"Is it from affection that such women address men?" asks Vemana. "When once they have formed a fellowship with them, they rob them of their wealth. When the goddess of Death has rushed into your house, will she again depart?"[4] "Is it Yāma [death], or an eye, or is it a doe? For these three are all in a young woman's eye."[5] "Marrying, elbowing with her eyes."[6] "A woman like me," said Hotoke-go-zen to Giwan [both concubines], is not fit to be spoken of [not worth mentioning]."[7] Like Berserker's brides, "who did their worst in seducing the whole people. They were she-wolves; hardly women."[8] "I have been told," said a father to his son, "that thou goest after pleasure. But turn not aside from my words. Givest thou not thy heart to the words of men of pleasure? Thou art sacrificed, knocked down like a beast, and thou dishonourest God."[9]

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

"*Can a man*," &c. "In the society of women—many a glance like the flashing of a scimitar, like a blow that strikes

[1] Manu S. ii. 213. [2] Ital. pr. [3] Theano to Nicostr. ed. G. [4] Vemana, ii. 176. [5] Cural, 1085. [6] Javan. pr. [7] Hei-ke Monogatari, i. p. 11. [8] Harbardsliod, 37, 39. [9] Pap. Anast. v. 17, 3.

fire—woe to those who fall on that battle-field!"[1] "Can fire be in tow without setting it on fire?"[2] "Like the slender filaments of the 'arèn-tree' [a kind of palm] close to fire."[3] "El hombre es fuego, y la muger estopa; viene il diablo y sopla."[4] "The woman is like a pot of butter, and the man like a live coal; thererefore let no sensible man place fire and butter together."[5] On the other hand: "Withdraw thyself from a handsome woman as from a live coal,"[6] "lest thou be caught in her net."[7] "So it will be with those who shall walk by ways strewed with burning coals."[8] "If one goes near the fire, he is burnt; if he stands too far off, he is not warmed" [forsaking one's lawful wife for other women].[9]

"The sea, fire, and woman," says the Turkish proverb, "are three bad things." "Fire, waters, woman, a fool, a snake, should be avoided and not touched, as they may kill out of hand."[10] "Like treading on fire covered with ashes."[11] "Ne stoppa con tizzoni, nè donna con uomini."[12] "The senseless man at the sight of women is like the grasshopper that looks with delight at the fire into which it falls and dies."[13] "Excellent men look with terror upon desire as upon a deep ditch full of burning fire. It is like a large bog; like the edge of the sword sticking in the wound," &c.[14] "The fire being kindled in Sakitzi's heart, he gave Misawo several opportunities, and at last got into conversation with her."[15] "Quick as passion arises, O Bikhshus, do not remain a moment in the society of a woman."[16]

29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

"*So he that goeth*," &c. Gautama said: "Wise men do not praise (or countenance) lying, &c., and going to another man's

[1] Subhasita, 71. [2] Sanhedr. M. S. [3] Javan. pr. [4] Span. pr. [5] Hitopad. i. 126. [6] Ben Syra. Daleth. [7] Id. He. [8] Solarlioth. 31. [9] Mongol. max. R. [10] Lokaniti, 123. [11] Javan. pr. [12] Ital. pr. [13] Vemana, c. i. [14] Rgya-tcher r. p. c. xiii. [15] Biyōbus, p. 8. [16] Sdom pa sum pai mdo, kong segs i. fol. 8.

wife."[1] "It is a sin," says Tai-shang, "to take to oneself what another man loves."[2] "What are the things to be avoided? Those that lead to low women, to another man's wife, and to another man's property."[3]

"I, Arda Viraf, when in the nether-world, saw the soul of a man who was made to stand upright in a cauldron of brass, in which they continually roasted him. But he kept his right foot outside it. Then I asked: What sin did that man commit? Upon this, the venerable [or pious] Srosh and the worshipful [angel] Ataro said: That man was given to sin and to commit adultery frequently with married women. But that right foot of his [which is not being roasted like his body] crushed and destroyed many frogs, ants, snakes and scorpions, and other hurtful creatures" [and on that account it is not punished].[4]

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But *if* he be found, he shall restore seven-fold: he shall give all the substance of his house.

"*Men do not despise*," &c. "What sin is there that a famished man will not commit?"[5] "Honour, caste, learning, valour, knowledge, liberality [almsgiving], penance, honey-mouthed women, and desire—these ten will flee when hunger comes."[6] Yet "to die of hunger is a small matter," say the Chinese; "but it is a great matter to lose one's character (or restraint, moderation)."[7] "The stomach of a hungry man may be satisfied, but not his eye."[8] "Do not work with a hungry man, nor walk with one who is full."[9] "Argument does not avail with a hungry stomach," say the Greeks; "but hunger teaches many a turn."[10] "Ventre affamé n'a point d'oreilles."[11] "For

[1] Sigala V. Suttam. fol. nè. [2] Kang in p. and Shin sin luh.
[3] Ratnam. 48. [4] Arda Viraf Nam. c. lx. [5] Bahudorsh, 46.
[6] Nalvarli, 26. [7] Chin. prov. in Wang kew po's Imper. ed. p. 5—64.
[8] Osman. pr. [9] Id. ibid. [10] *γν. μον.* [11] Fr. pr.

when very hungry, a man will bite a brick ;"[1] for "in necessity [want, disease] there is no rule."[2] "Necessity knows no law."[3]

"Necessitas dat legem, non ipsa accipit.
— quod poscit, nisi das, eripit."[4]

"Every religious precept is transgressed by a man who is hungry."[5] "A hungry man," said Vidura, "is one of the ten who do not mind (or acknowledge) the law ; like the covetous, wrathful, lecherous," &c.[6]

"My dear Rahans," said P'hara Thaken, "he who steals property not given him, shall fall into the Preta hell ; and when he comes out thence, he will have no lasting possessions ; but they will perish."[7] "An ancient custom among the Georgians was, that thieves, robbers, and men who plundered others, should restore seven-fold."[8] "And the thief of a camel, and the thief of a needle, are both thieves."[9] "Punishments for thieves vary according to the offence," says Manu, "from twice to eleven times the value of the property stolen, or to the loss of one limb or of life."[10] "The first decision of the Cowherd [the first lawgiver, according to the 'Dhammathat,' or Burmese Laws of Manu] in the reign of Mahathamada, was concerning a man who had stolen a sheaf of rice, who had to restore twice as much and one sheaf, that is five sheaves."[11] "If a man is attacked by robbers, in Java, let him at once ask for help from the people of the place where he was robbed. If they fail to track the thief, they must restore two-thirds of that man's loss. But if the people refuse to give him help, they shall be fined twenty-five riyals to the public treasury."[12] But, said king Chakravartin to his vassals, "Do not take what is not given you ; and let not your passion lead you to commit adultery."[13]

[1] Bengal. pr. [2] Bahudorsh, 4 [3] Eng. pr. [4] Publ. Syr.
[5] Vemana, ii. 196. [6] Maha Bh. Udyog. P. 1071. [7] Buddhaghosh. Par. p. 96, ed. Latter.
[8] Wakhoucht Geogr. p. 18. [9] Georg. pr.
[10] Manu S. viii. 314, 334. [11] 'Twice two and one.' Dhammath. i. 3.
[12] Nawolo Pradh. art. iv. [13] Rgya-tcher r. p. c. iii. p. 14.

32 *But* whoso committeth adultery with a woman lacketh understanding: he *that* doeth it destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

מַשְׁחִית נַפְשׁוֹ, 'destroying,' or 'the destroyer of,' his soul [spiritually speaking], or of himself [socially].

"*But whoso committeth adultery*," &c. "For even Chānakya says that fallen men are (lost or) killed." "Ah, villain! He who, taking the form of a man, ruins a woman's character (or virtue), shall fall into hell from birth to birth," said queen Pavanrekha to the Yaksha Drumalik.[1] "For the king's wife, his minister's wife, one's friend's wife, one's own brother's wife, and one's own mother—these five are to be looked upon as 'mother' [in point of respect], and be treated as such."[2] "My dear Rahans," said P'hara Thaken, "he who commits adultery with another man's wife, shall suffer in the iron cauldron of hell when he leaves this present state; and when he comes out of hell, he shall be born a woman."[3]

"O vile fellow! let thy knowledge (or sense) be degraded ['bhrashtam,' broken], and thou thyself be subject to women," said Brahma to Nārada."[4] "The lack of propriety," says Tiruvalluvar, "in wishing for another man's wife, is not found among those in the world who consider well the meaning of 'virtue' and of 'property.'" "But among those who stand aloof from virtue, there are none so ignorant as those who stand outside their neighbour's door" [with adulterous intent, Comm.].[5] "But the adulterer knows no shame."[6] "Mustapha, seeing women hanging by a hook over the fire in hell, asked Gabriel what they were. 'Adulteresses,' said he. God Almighty has given the husband's person to the wife, and the wife's person to the husband; and they are both, by marriage,

[1] Prem. Sagur, ch. i. [2] Naga Niti, 238, Schf. [3] Buddhaghosh, Par. p. 97. [4] Pancha Ratra. x. 24. [5] Cural, 141, 142. [6] Tam. pr.

given in trust the one to the other. The faithful are they who do not break their faith; but those who do, commit sin. They are despised in the world, and punished by God."[1]

"Two sorts of children," says Manu, "are born of other women than the lawful wife; namely, 'kundas' and 'golakas.' The 'kunda' [child born of adultery], while her husband is living; and the 'golaka,' if she is a widow. But these two creatures, born in a strange field, make all offerings to the gods and to deceased ancestors of none effect whatever, either here or hereafter."[2] "King Pasenadikothala, having planned adultery with the wife of one of his attendants, went to hear P'hara Thaken preach on the pains of hell that await adulterers. He then was much alarmed: To sin [transgress] against another man's wife and children, thought he, is a very heavy burden to bear; to continue in Aviji, hell, from the appearance of one P'hara [Buddha] to another; and then, when come out thence, to spend another six thousand years roasting in the Lokakumbi, lake of fire, sixty yojanas in extent [a 'yojana' is about twelve miles], in hell! And yet I spent a whole night planning such an abomination. Never again."[3]

"He who goes to his neighbour's wife," say the Rabbis, "his soul migrates into a camel."[4] "Let no man," says Manu, "pay undue attentions to another man's wife; for nothing in the world is known so detrimental to a long life as the attentions a man pays to another man's wife."[5] "He who keeps aloof from another man's wife, and who does not covet another man's property, is a wise man, O Vemana!"[6] "A man given to the love of money, considers neither religious teacher nor kindred [lit. branches around one]; a poet has neither rest nor sleep; and a man given to the love of women has neither fear nor shame."[7] "Abstain from other men's wives; for thou

[1] Miradj nameh, st. 3. [2] Manu S. iii. 174. [3] Buddhagh. Par. xv. p. 104, 105, ed. L. [4] Sota, B. Fl., and El. Tishbit, s. v. [5] Manu S. iv. 134. [6] Vemana, i. 51. [7] Nitivemba, 72.

oughtest to be mindful of these three: like wealth, like person, and like soul [in a wife]."[1]

"And commit no lewd action, lest thou suffer damage and repentance for thine own deeds."[2] "If a man have intercourse with another married woman than his wife, with a widow, with or without children, and with a maid, let him pay fifty riyals fine. But if he cannot pay it, he shall receive two hundred lashes, and be expelled from the place," says the Javanese law.[3] "Adultery brings poverty; but chastity brings blessing and honour."[4] "Passions are like filth and dirt."[5]

"Nihil est miserius quam ubi pudet quod feceris."[6]

"He," said Samano Gotamo, "who transgresses through lust, sin, fear or folly—his honour and glory will wane like the moon in the dark quarter."[7] "If so be," said Tsikutsai to Sakitsi, "that merely looking at this woman on the screen reminds me of Komatsu, then it will be a bad strophe [double line in poetry] that will leave a bad name unto all generations."[8]

"He," says Tiruvalluvar, "who thinks lightly of going to his neighbour's wife, incurs guilt that will cling to him imperishably for ever." "Hatred, sin, fear, disgrace (or guilt), these four will never leave the man who goes to his neighbour's wife."[9] "The foolish man who goes to another man's wife falls into four states: misery; illicit intercourse [and the result of it]; thirdly, blame from others; and fourthly, hell." "Therefore let no man go to another man's wife."[10] "If you tell it—shame; if you hide it—sorrow."[11] Yet "break (or bruise) thy bones rather than break (or bruise) thy name."[12] "For the licentious man gets a mark of reproach."[13]

"There are three distinctions in falsehood and in adultery.

[1] Mainyo i Kh. ii. 50. [2] Id. ibid. 23. [3] Nawolo Pradhoto. xxxviii. [4] Matshaf. Phal. [5] Mong. m. R. [6] Publ. Syr. [7] Sigala V. Suttam, fol. nè. [8] Riutei Tanefiko, Biyōbus, ii. 2. [9] Cural, 145, 146. [10] Dhammap. Nirayavag. 4, 5. [11] Telug pr. [12] Mong. max. R. [13] Nava Ratna. 2.

But when the fruit of them all is ripe, it makes a man to be born in hell. Yet if, in accordance with the cause of his sin, he is born a man, it makes him a passionate one."[1] "In this world," say the Chinese, "the wives and daughters of those who defile other men's wives and daughters shall also be defiled. Of all vices, adultery [in all its meanings] is the worst; and of all virtues, filial piety is the first. Every man likes a pretty face; but Heaven cannot be deceived. Therefore, having seen women, think no more of them."[2]

But Manu's laws reach yet farther. "As to those who habitually commit adultery with the wives of other men, let the king banish them from his kingdom, after branding them with marks to create disgust (or aversion). He who talks to another man's wife at a place of pilgrimage, in a forest or a wood, or at the confluence of rivers, must be considered as having committed adultery with her. To give her flowers or perfumes, to play with her, to touch her dress or ornaments, and to sit with her on the same couch, is all reckoned adulterous. He who touches a woman where he ought not, or who being touched by her bears it complacently, all this is called adulterous with mutual consent."[3] "One touch from a thunderbolt, from a fool, from a woman, from a monkey, and from low people, is like a spot of indigo dye."[4]

34 For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.

35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

וְלֹא יֹאבֶה כִּי תַ. This construction, which is well rendered in the A. V., occurs only in this place. Otherwise אבה is 'to agree to.'

"*For jealousy*," &c. "Jealousy is [causes] the rage of a man, and of a woman also." "I hate thee right well, said

[1] Dam ch'hos, fol. 44. [2] Chin. mor. max.; Dr. Medhurst, D. p. 195.
[3] Manu S. viii. 352—358. [4] Pancha T. i. 291.

queen Lila Sari to Bindasari [whom she envied for her beauty]. Say no more! She then twisted her by her hair and, calling Ratna Wali [one of her maids], said: Help me quick; I am determined to kill her."[1] "Art thou jealous of him [her husband]?" wrote Theano to Nicostrate. "Tragedy has taught us to keep under our jealousy. Hold on, and thy passion will soon die out."[2] "There are five sorts of punishment by mutilation applied to men; but to women by divorce, for seven different reasons, which are the result of jealousy and envy, both reckoned crimes in women; as settled by wise men of old. Therefore the duty of a woman is, the moment an evil intention comes into her heart, to thrust it out; to be amiable and kind, and to busy herself with household matters, and not to put herself forward in any way disagreeable," say the Japanese."[3]

"Amor non ha sapienza, ed ira non ha consiglio," say the Italians."[4] And "for the man whom women have killed [ruined], there is neither right nor judge."[5] Thus Horace—

"— dominoque furenti
Committes rem omnem, et vitam et cum corpore famam."[6]

"For hyænas do not listen to caresses."[7]

"When Anepu heard his wife's story, he became like a panther. He took his sharp knife, and stood behind the door of the stable, ready to kill his younger brother when he returned in the evening."[8] "Wakhoucht, in his Geography of Georgia, tells of a valley in the Caucasus [Pharsmzis in Tukhet], whose inhabitants know neither illicit intercourse nor adultery between married couples. If a man violates a woman, she kills herself, and the man is put to death by his fellow-citizens and acquaintances. He cannot escape into another country. And in Imereth they burn such sinners."[9] "You

[1] S. Bindasari, ii. 590, 658. [2] Theano to Nicostr. ed. G. [3] Onna ko kiyo, ch. xi. [4] Ital. pr. [5] Millin de Rab. 209. [6] Hor. Sat. ii. 7, 66. [7] Pap. Anast. i. 23, 3; Chabas, p. 226. [8] Pap. D'Orbiney, pl. v. 5. [9] Geogr. p. 330, 408.

shall beat every one, man and woman, of such sinners with a hundred stripes; and be not taken with a feeling of pity for them in God's judgment," says Mahomet, "if you believe in God and in the last day; and let some of the faithful be witnesses of their chastisement."[1]

And in the Dhammathat it is said: "If a man kill one caught in adultery and he die, no guilt attaches to the murderer. And if a man is found guilty of adultery, it is right he should die."[2] "From lust, sorrow is born; from it, fear also comes. But there is neither fear nor sorrow for him who has freed himself from it."[3] "A man, however, should be jealous of his wife, that he may continue attached to her."[4] And as to ransom—ἐχθρὰ δέ μοι τοῦ δῶρα—"I loathe his gifts," said Achilles; "I rate him at a hair's worth." "If Agamemnon were to give me ten, twenty times as much as he has or may have, as much as the sand of the sea or as the dust of the earth, he could not soften my anger, until he makes amends to me for an outrage that wrings my very heart."[5]

[1] Qoran, Sur. xxiv. 2. [2] Dhammath. vi. 31. [3] Dhammap. Piyav. 214. [4] Zohar. B. Fl. [5] Il. *i.* 378.

CHAPTER VII.

1 Solomon persuadeth to a sincere and kind familiarity with wisdom. 6 In an example of his own experience, he showeth 10 the cunning of an whore, 22 and the desperate simplicity of a young wanton. 24 He dehorteth from such wickedness.

MY son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

"*My son, keep,*" &c. "Despise not small beginnings. Fix in your mind what you have heard. Water falling drop by drop in an ant-hill fills it at last."[1] "Learning comes by little at a time."[2]

Ver. 2. "A man from Kási, Sonako by name, having seen Danaka [a disciple of Upali, himself a disciple of Buddha] with his pupils, was overjoyed, and asked him to admit him into the priesthood. 'First of all, ask thy superiors,' answered Danaka."[3] "And Siggawo, son of a minister at Patili, with his friend Chandawajjo, came to the Thera Sonako, and asked him, 'Teach us to enjoy what thou hast [samapatti], the result of intense meditation.' 'When thou art one of us,' replied Sonako. Then Siggawo and Chandawajjo acquainted their father and mother with it, and were admitted by the Thera Sonako, together with five hundred disciples."[4] "I think of

[1] Lokaniti, 5. [2] Id. 9. [3] Mahawansa V. Moggali P.
[4] Id. ibid.

the men of old," says the Chinese, "that I may not commit sin (or an error), and that I may possess [rule] my own heart."[1]

"*The apple of thine eye.*" אִישׁוֹן, 'the little man of thine eye.' Arab. 'the man of thine eye,' &c. See ch. iv. v. 4.

Ver. 3. "*Bind them,*" &c. "The word of a king is a king of words, and is always to be regarded. That the contrary be not made public (or common), it should be written on the table of one's heart."[2] "O my son, who art thy father's life," said Nabi Effendi to his son Abul Khair, "my advice to thee, dressed in verse which I call 'Khair Nameh,' Good Book, is—that thou bind my words on thy heart with respect and care, like a talisman to preserve life, and that they may ever remain in thy ears. Take it carefully for thy life, and let it not depart one moment from thy mind."[3]

4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

וּמוֹדָע לַבִּינָה, 'and call to understanding (as to thine) acquaintance.' R. S. Yarchi remarks that מוֹדָע, lit. 'acquaintance,' is also taken for 'kinsman,' as in the case of Boaz and Ruth (ch. iii.).

"*Say,*" imp. 'at once, delay not.' "Say not, We will think about virtue, but be virtuous now, at once; for in the hour of death it will be an undying help to thee."[4] "How can one say that virtue is far off? I sought it," says Confucius, "and I found it."[5] "O my children, let us hear and lay to heart the holy word, that saith, 'Keep my commandments.' Say to wisdom, Thou art my own sister, and make understanding thy kinswoman."[6] "The salutation to a woman not related by blood is 'Subhagé Bhagini,' 'well-favoured or pleasing sister,'" said Manu.[7] "I choose the good Çpenta Armaiti

[1] She King, bk. iii. ode 2. [2] Akhlaq i Muhs. xiv. [3] Khair nameh, p. 5. [4] Cural, iv. 36. [5] Shang-Lun, vii. 29. [6] Didasc. Ap. Ethiop. c. i. [7] Manu S. ii. 1, 129.

[divine, holy wisdom personified]; let her be mine (or belong to me)."[1] "Let her, the giver of wealth, let Armaiti come to me at my call, to rejoice me,"[2] said Zarathustra.

Ver. 5. "Take care, for 'love's armies' are made up of tricks and falsehood (or cheating)."[3] "By all means yield not to the words of such a woman."[4] "For her advice is worse."[5]

"Nam tuæ blanditiæ mihi sunt, quod dici solet,
Gerræ germanæ, atque ædepol, λῆροι λήρων."[6]

"A woman's word, a bundle of water;" and "If a woman lies, it is like building a wall [thick and solid]; but if a man lies, it is like putting up a mat [is seen through]."[7]

6 For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

8 Passing through the street near her corner; and he went the way to her house,

9 In the twilight, in the evening, in the black and dark night:

10 And, behold, there met him a woman *with* the attire of an harlot, and subtil of heart.

Ver. 7. "*The simple ones*," &c. "Τὸ ἐρᾶν ἐπισκοτεῖ ἅπασιν, ὡς ἔοικε, passion seems to blind everybody," says Menander, "both reasonable and unreasonable men"[8]—"and when thus possessed, a man seems to others to have lost his senses."[9] "There are three things against which a wise man is on his guard," says Confucius. "In youth, when the blood and his animal spirits are not yet regulated, he guards against sensual pleasures. In mature age, when his blood and spirits are settled, he guards against wrangling; and when he is come to old age,

[1] Yaçna, xiii. 6. [2] Id. xviii. 3. [3] Husn u Dil. p. 16.
[4] Oyun tulk, p. 5. [5] Telug. pr. 2179. [6] Plaut. Pœnul. act. i. sc. 1.
[7] Telugu pr. [8] Menand. Andr. *á*. [9] Id. Aphrod. *á*.

and his blood and spirits are ebbing fast, he guards against covetousness."[1] "Giving to the poor, religious restraint in young men, and in learned ones silence, all lead to the three heavens."[2] "A man who becomes the slave of women, and who, giving up his delight in the law, yields himself to his passions, remains very far indeed from true wisdom."[3] "He who goes after women is worthless [lit. a basilisk, deadly snake],"[4] say the Arabs.

"His common sense is all but lost—

—οἱ βράσσων τε νόος, λεπτὴ δέ τε μῆτις,[5]

whose brains [passion] are beaten about, ὡς ἄνεμος κατ' ὄρος δρυσὶν ἐμπεσών, like a mighty wind rushing among the oaks on the mountain."[6] "When passion thus takes possession of a man, he sees nothing else in the whole world."[7]

Ver. 8. "In Kieuh-li [Li-ki] it is said: Let young people always see well that they are not taken in. They must stand in a proper place, and not listen sideways, but openly, face to face; and beware of listening in secret lest they be deceived,"[8] as explained in the Japanese Commentary.

Ver. 9. "*In the black and dark night,*" בְּאִישׁוֹן לַיְלָה וַאֲפֵלָה, lit. 'in the pupil of the night and thick darkness.' Comment. בעצם ל, in the 'bone,' body of night itself.

"The six evil consequences of wandering about the streets at unseasonable hours [late] are, O Gahāpati, my son," said Gautama, "(1) that oneself is unprotected; (2) that one's wife and children are so also; (3) that one's property is also unprotected; (4) that one is suspected of going to sinful places; (5) that evil report spreads about one; (6) and that one is dogged by many evil circumstances."[9] "The day has passed without accident, but the night is pregnant to bring forth [misfortune or evil]."[10] "The way is lost in the twilight, and fallen

[1] Hea-Lun, xvi. 7. [2] Banarayasht. 4. [3] Rgya-tcher r. p. c. xxi. [4] Meid. Ar. pr. [5] Il. κ'. 226. [6] Sappho, 73, ed. G. [7] Shringara shat. 101. [8] Siao-hio, c. i. [9] Singhala V. Sut. fol. ni. [10] Georg. pr.

women are also lost in it."[1] "The disposition being in general perverse, a woman's way is not clear and open;"[2] "going by night in order not to be known,"[3] say the Japanese; "when the dark black night has spread her veil,"[4] says the Arab.

"Crooked ways at night are poison,"[5] says Chānakya; "night hides (or covers) woe,"[6] says A. Ubeid; "for purity of thought disappears (or transgresses) in the dark,"[7] adds the Shivaite.

"— ποτὶ βένθεα νυκτὸς ἐρεμνᾶς·"[8]

In the depth of the darkest night, when

"in altisono
Cœli clupeo temo superat
Stellas, cogens sublime etiam
Atque etiam noctis itiner."[9]

"Ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ,"

"Let us then trust this dark night,"[10] said Hector.

"But," quoth Terence[11]—

"*De.* Non est flagitium facere hæc adolescentulum? *Mi.* Ah! Persuasit nox, amor, vitium."

And in the words of Hesiod: "Night,

— ἔτεκε στυγερόν τε Μόρον καὶ Κῆρα μέλαιναν,

brought forth cruel Doom and black Destruction, καὶ θάνατον and Death."[12] "For night," say the Rabbis, "is the time for devils."[13]

Ver. 10. "Οὐδέποθ' ἑταίρα τοῦ καλοῦ πεφρόντικε."[14] "Never did such a woman think of thy good," says Menander. "Let not a woman in such attire [πυγόστολος] take thee in with her wheedling talk," says again Hesiod; "for he who trusts the like of her, only does so to thieves."[15] "For it becomes a woman," wrote Melissa to Clareta, "as regards her dress, to be clean and plain. As to flaring colours, purple and gold

[1] Chanak. 90. [2] Onna ima kawa. [3] Jap. pr. [4] Hariri, v. p. 72. [5] Chanak. 97. [6] A. Ubeid, 156. [7] Vemana, ii. 196. [8] Stesichor. Him. 3. [9] Ennius, Iphig. 557. [10] Il. θ. 502. [11] Ter. Ad. i. 2, and iii. 4. [12] Theogon. 211. [13] Ep. Lod. 1350. [14] Menand. Andr. 14. [15] Hes. ἐ. κ. ἡ. 371.

ornaments about the dress, that belongs to harlots and suits their trade."[1] As the Italians say truly regarding dress, "Guasta la figura di Dio chi se troppo orna," "she spoils the form God made, who adorns herself too much."[2]

"Coccina famosæ donas, et ianthina mœchæ,
Vis dare, quæ meruit munera? Mitte togam."[3]

"The low (or vile) attires herself for sale; but who can make over to others the one real ornament [purity]?"[4] "It was Azazael who taught those who lived before the Flood to make weapons of all sorts, bracelets and other ornaments, and 'kohol' to dye their eyelids; to wear precious stones and dyes of all kinds. The world was thus completely changed; wickedness increased; they committed adultery to a great extent, and their ways became corrupt."[5] "In the nether world Arda Viraf saw the souls of women undergoing the most loathsome punishments. 'Who are they?' asked he. Srosh answered, 'They are the souls of women who, while on earth, painted and adorned their faces, and wore false hair [mûd-i-khadīhān, the hair of others], to captivate the eye of the men of God (or, as some read, 'the men of the world')."[6] "Elsewhere he saw the soul of a woman gnawed and stung by scorpions and other hurtful creatures. 'That,' said Srosh, 'is the soul of a woman who, when on earth, dressed her hair-curls over the fire;[7] and that other one, so tortured, is the soul of a woman who committed adultery.'"[8] [In the Vishnu Purana, there is a remarkably prophetic passage, quoted above, p. 328, about such practices in the Kali-yuga, the present time.]

"The dress and head-ornaments of women, girls and females in general," say the Chinese, "should be moderate, sparing, plain and simple; not in any way extravagant, flowery, fine or exquisite."[9] "But what of thee, O woman, with thy hair attired in gold and pearls? Thou lookest like a mountain of

[1] Melissa to Clar. ed. G. [2] Ital. pr. [3] Mart. Epig. ii. 39. [4] Drishtanta shat. 58. [5] Bk. Enoch, ii. c. 8. [6] Viraf nam. c. 73, ed. Haug. [7] Id. c. 34. [8] Id. c. 24, 26, 62, 63, &c. [9] Chin max.; Dr. Medh. Dial. p. 193.

clothes [Hesiod's πυγόστολος, and the present fashion], a river in bulk. A becoming dress is proper. But say, what about thee, O woman, who art improper?"[1] "And as to thy talk, all that Usana [Shakra, Indra] knows, and all that Vrihashpati knows also, all that put together is planted by nature in a woman's [subtle] head."[2]

In the Rgya-tcher rol pa,[3] we find an account of the daughters of Papiyan [pāpīyan, 'very wicked,' his name in the Sanscrit original of Lālita Vistāra], whom he sent to tempt the Bodhisatwa with their thirty-two magical arts. They are called 'daughters of the devil.' But the Bodhisatwa changed them into decrepit old women.[4]

11 She *is* loud and stubborn; her feet abide not in her house;

12 Now *is she* without, now in the streets, and lieth in wait at every corner.

Ver. 11. "Ἐχθαίρω δὲ γυναῖκα περίδρομον," "I hate," said Theognis, "a woman who gads about."[5] "O woman," says Menander, "stubbornness makes thee transgress the boundaries set to a wife; that is, the front door, which is given to a free woman as the boundary of her house. For to pursue, to run about, and get a bad name for it, Rhoda, it is the doing of a dog."[6] "For it is a sin," says Tai-shang, "for a woman to have neither docility nor obedience;"[7] "and a vicious wife and a stubborn son, no laws will govern."[8] "Believe me," said Theano to Nicostrate, "it will avail thee but little to avenge thyself of the woman of whom thou art jealous; for a woman who has no shame is ever ready to fight."[9]

"Drink," says Manu, "associating with bad people, absence from her husband, rambling about, sleeping at odd hours, staying at other people's houses, are six things that deteriorate

[1] She King, bk. iv. ode 5. [2] Hitop. i. 129. [3] ch. xxi.
[4] Id. ch. xxiv. [5] Theognis, 595. [6] Menander, Hier. 2.
[7] Kang ing p. [8] Hien wen shoo, 70. [9] Theano to Nic. ed. G.

a woman (or bring discredit upon her). Such women do not look at the appearance, nor yet at the age or position of a man, whether he be handsome or not; he is a man; that is enough for them. Through their passion, their restless disposition, their innate want of affection, let them be ever so well guarded by their husbands, they soon become debauched." Manu allots to such women as their portion, "a bed, a seat, ornaments, passion, wrath, crooked ways, an evil disposition and bad conduct." He further adds: "Women have no business with 'mantras' [religious teaching]; this is a settled thing. Being therefore imperfectly qualified in this respect, and being without holy texts, women are falsehood itself; this too is settled"[1]—by Manu and in India.

"The chief delight of such women is, on dull [cool] days, to come out in the dark, in out-of-the-way thoroughfares of the city, when their husbands are from home in some other country."[2] [In India, where children are married in the cradle, there is hardly such a thing as an unmarried female; that is, one without a husband, unless she is a widow.] "The sons of men, then, require spying eyes when they go to fight, for oft do sly, deceitful women stand by the wayside, who ruin both sword and soul,"[3] said Sigrdrifa to Sigurd.

13 So she caught him, and kissed him, *and* with an impudent face said unto him,

14 *I have* peace offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

Ver. 13. וְהֶחֱזִיקָה בּוֹ, 'and she fastened herself on him, seized him.' הֶעֱזָה פָּנֶיהָ, 'she hardened her face(s).' Arab. 'she hardened her face impudently.'

"Certe, captus es."[4] "Those women," said Gopa, Shakya's

[1] Manu S. ix. 13—18. [2] Pancha T. i. 189. [3] Sigrdrifumāl, 27.
[4] Ter. Andr. i. sc. 1; Hor. Od. i. 13, 15; Anacr. Od. 28, 29.

bride, "whose mind is reft of propriety, who are impudent, without modesty, and who withal use deceitful words, go about the world more bare than if they were uncovered, though they deck themselves with a thousand dresses."[1] "Having cast off modesty, no honour is left."[2]

"*Alcumena.* — exquisivi simul
Mi vir, et manum prehendi, et osculum tetuli tibi."[3]

"An impudent face is wicked."[4] "An impudent face to Gehenna," say the Rabbis.[5] "A man by putting on an impudent face, gains his object as he wishes. But he cares very little for what he does."[6] "Kings, women and creepers entwine themselves around those who stand by them."[7] "But women flee from grey hairs, the sign of old age, as one would from the bucket of a Chandāla [an outcast] with a bone in it."[8] "In like manner as creepers entwine themselves from one tree to another by embracing them with the tendrils they put forth, so do bad women put forth their tendrils and go about entwining themselves around those they meet."[9]

"So also the priest's daughter to the novice Getsül. But he repelled her. She bowed before him, and joining her hands in a praying attitude, said to him: I have long desired to have an opportunity of meeting thee," &c.,[10] although they were strangers each to the other. So Damayanti to Nalus. "But," said Vidura to Dhritarashtra, "the man who is well spoken of [praised] by gamesters, dancers and harlots, does not live."[11] For "untruth, deceit, boldness, malice, excessive greed, lack of good qualities and impurity, are faults innate in such women."[12] "But there are wives who do not know how to be careful. They only think of rambling and roving about, and care not that, at home, there is neither food nor clothes to be had. Such are called lazy women,"[13] say the Chinese.

[1] Rgya-tcher r. p. c. xii. [2] Tam. pr. 3059. [3] Plaut. Amphit. ii. 1.
[4] Talm. Gittin, 10. [5] P. Avoth. v. B. Fl. [6] Eth-Thealebi, 282.
[7] Pancha T. i. 41. [8] Vairagyash. 75. [9] Lokopakaniti, 70.
[10] Dsang-Lun, c. xvi. [11] Maha Bh. Udyog P. 1443. [12] Hitop. i. 208.
[13] Chin. max.; Dr. Medh. Dial. p. 211.

16 I have decked my bed with coverings of tapestry, with carved *works,* with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning; let us solace ourselves with loves.

19 For the goodman *is* not at home, he is gone a long journey:

20 He hath taken a bag of money with him, *and* will come home at the day appointed.

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

Ver. 16. "Αι δ' ἐπιπειθόμεναι στόρεσαν λέχος, ὡς ἐκέλευσεν
κώεά τε ῥῆγός τε λίνοιό τε λεπτὸν ἄωτον."[1]

"They made the bed as Patroclus bade them, with a soft fleece a rug and the finest linen."

Ver. 18. "Trust not the love of women, as only for the sake of children. The gem that glitters on the snake's head only plays with his venom."[2]

Ver. 19. Anepu, the eldest brother who was married, sent his younger brother Satu to the house to fetch some corn. Satu found Anepu's wife doing her hair. She sent him to the granary for the corn, and when he returned, she addressed him as Potiphar's wife addressed Joseph, "for her heart knew him." But he would not. She grew alarmed, and when her husband returned she accused his younger brother, who was innocent. Then follows the tale.[3]

That happened in Egypt in the days of Seti II. But as the world is the same everywhere, we read in the Tibetan Dsang-Lun,[4] "that one of king Saljal's ministers placed his son Midung with a Brahman whose wife fell in love with him.

[1] Il. *ι.* 660. [2] Alcæi fr. 8, ed. G; Hesiod, ἐ. κ. ἡ. 580; Il. γ'. 441; Lokopak. 50. [3] Pap. D'Orbiney, iii. 7. [4] Fol. 190.

The Brahman having been invited by a friend for three months, with his five hundred disciples, he asked his wife which of his disciples he should leave behind to guard the house. She said, 'Midung; no one is so wise as he.' The Brahman once out of the way, she made overtures to Midung. But he answered, 'It is against the rules of my order to do so great a wickedness. If I did it, I should no longer be a Brahman. I would rather die than do it.' Then she flew into a rage, tore her dress, scratched her face, and told her husband on his return that Midung had insulted her." But "Sarp'hag, a merchant, having to go a long journey by sea, took with him his wife whom he had married for her beauty; when a huge turtle having struck the ship, the five hundred passengers were drowned. And as the rule of the sea is that it cannot hold a corpse more than one day, that woman's body was thrown up. But as she had spent all her time in looking at herself in the glass, she was born again a serpent,"[1] says the Buddhist.

"Tell him," said the adulteress to her servant, "that my husband is gone to drink with some of his friends, so that he may come to me."[2] [So the Arabic. But the Greek version reads: "She sent word to her paramour: Come to me presently, for my husband is gone to some distant place on some business (or service); he then came to her."[3] See also the eighth story in the Toti Nameh.] "A bad wife also loves a bad friend; and a bad king relies on those in authority under him. As wild beasts do; they lie down with their kin; lions with lions," &c.[4] "But a woman who goes from her husband and commits adultery with another man, is despised here on earth, and hereafter she enters the womb of a jackal, and is tormented with diseases which arise from sin."[5]

However, the wife is not alone to blame; but "adultery (or disorderly conduct) is learned of the husband."[6] "Se la moglie pecce," say the Italians, "non è il marito innocente."[7] "Yet

[1] Dsang-Lun, fol. 75. [2] Calilah u. D. p. 95. [3] Στεφαν. κ. ἰχνηλ. p. 288.
[4] Saïn ügh. fol. 29. [5] Manu, v. 162. [6] Telugu pr. [7] Ital pr.

it is a sin in her not to show him proper respect," says Tai-shang.[1] And as regards his going from home, "seeking wealth often causes death, when trafficking and sailing from home for gain."[2] "Therefore," says Hesiod, "put not thy whole substance in one ship, but leave most of it behind, and ship only a little; for it is a woeful thing to be shipwrecked."[3] "And he who increases his traffic shall not grow wise."[4] "For the glory of the merchant is in his purse; but the glory of the learned man is in sheets [writings or books]." "The timid merchant, however, makes no profit."[5] "But the warrior who went forth eager for victory shall return back; for home is the desire of all moving things."[6]

Ver. 21. "Do not converse long with a woman who draws thee into sin," say the Rabbis.[7] "Let not the Brahmachari sit apart with a woman; for so close a fellowship is powerful, and leads astray even wise men."[8] "The fisherman kills the fish by deceiving it with the flavour of the bait. So also does the bad man (or woman) begin to allure with words and then to ruin through deceit."[9] "The countenance of a froward (or cunning) man is soft, with oily (or clammy) words; but when you search you find him very different. The peacock is handsome in appearance, but it swallows much foul matter."[10] "Now," said Pwan-kang to his ministers, "I command you this one thing: Do not allow impure thoughts to arise within you, to your own evil odour [shame, discredit]. Fear lest others should draw aside your bodies and seduce your hearts. I thus try by my advice, to forward the order from Heaven for your prosperity."[11]

"Pleasure, however, does not lead astray the prince; but the prince leads himself astray," say the Japanese.[12] "Do not yield to the words of a woman."[13] For "womankind are

[1] Kang ing p. [2] Kawi niti S. [3] Hesiod, ἐ. κ. ἡ. 687. [4] Ep. Lod. 2520. [5] Osm. pr. [6] Rig V. ii. skta. xxxviii. 6. [7] Nedar. Millin, 128. [8] Manu S. ii. 25. [9] Saïn ügh. 141. [10] Ibid. 147. [11] Shoo King, iii. 10. [12] Tamino nigiwai, Atsme G. ii. p. 5. [13] Mong. max. R.

innately sinful and wicked," says the Buddhist.[1] "And he who hearkens to the words of such women is reckoned a worthless man."[2] "Such a man is caught and ensnared in the toils of a woman."[3] "Then came in a woman, Wofana by name, who said: I am the witch, Katsuga Ushitsudei, from the street of 'the palace of the King of Heaven.'"[4] "Such, however, show a lying love, and perfidy, and stuff their clothing," said one of them to king Shahzeman.[5] "They laugh and they weep, and persuade the man whom they do not trust; all for the sake of their object: wherefore such women are to be eschewed by men of good family [respectable men], as they avoid dead men's bones in a burial-ground."[6] "They are like darts; like a creeper growing around one with evil doings."[7] "Thus the unsteady woman [bedrinks] intoxicates the firm and resolute man."[8]

It is the same in all countries. In Ethiopic they have the saying: "Fire overcomes hard iron; water overcomes a great [violent] fire; the hot sun overcomes water; a cloud overcomes the hot sun; the wind overcomes a heavy [strong] cloud; the earth overcomes such a cloud; the son of man [man] overcomes the hard earth; sorrow [or trouble] overcomes the strong man; wine overcomes great sorrow; sleep overcomes strong wine; but the strongest of them all is woman."[9] "For a man," says Menander, "is easily led astray when under the influence of passion."[10] "Life is sweet; yet gold is sweeter than many lives," says Vemana; "but the words of a maiden are sweeter still."[11]

"Oratione vinnula, venustula."[12]

"Then one of the Apsaras, called Vapu, said: I will go to Durvāsas to-day, and make him a miserable driver of his own chariot-like body, drawn by his senses as by horses, whose

[1] Devadham. Jat. p. 128. [2] Tam. pr. 314. [3] Jap. pr. p. 149. [4] Riutei Tanefiko, Biyobus, ii. p. 27. [5] Alef leil. introd. p. 3. [6] Pancha T. i. 206. [7] Bhartrih. Suppl. 15. [8] Rig V. ii. skta. clxxix. [9] Ethiopic prov. in Mukdassi. [10] Menand. Naucler. *a*. [11] Vemana, ii. 29. [12] Plaut. Asin. i. 3.

reins he will drop through passion for me. If he were Brahma or Djānarduna, yet will I wound him to-day with the arrows of love. But she was cursed by the Rishi, and turned into a bird on the Vindhya mountains."[1]

"For to be (clever) able to let virtue have the upper hand and overcome, makes a man wise and good; but being clever at overcoming virtue makes the bad man," say the Chinese.[2] "Thus when the Brahman offered his daughter to P'hara Thaken, this one said: I will tell thee one thing; hearken. 'The Mān-nat [demon of pride, &c.] fought with me all the way from my hermitage in the sacred forest to the foot of the Ajjapala bo-tree [sacred fig-tree], but as he was not able to prevail against me, he fled. Then his daughter tried to seduce me with her wiles and 'Nat-tish' form, but she could not shake my mind. Thy daughter shall not touch the soles of my feet.'"[3] "For although woman's person was created by Maha Brahma, like a golden creeper that overcomes everything—yet, setting aside such qualities as she has, her heart reveals (or contains) a big stone."[4] "Trust no go-between; but do thine own business thyself; for know this, that man's [and woman's] nature is made up of craft, imposture and fraud."[5] "Whence can morals come to a man who is entangled with a woman?"[6] "Through בִּרֹב לִקְחָהּ, the abundance of her captivating talk;" Arab. 'through the multitude of her arts.'

22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

וּכְעֶכֶס אֶל מוּסַר אֱוִיל, lit. 'and like stocks (fetters, &c.) to the punishment of a fool'—an inversion of words, probably for the sake

[1] Markand. Pur. i. 5. [2] Ming Sin P. K. c. 3. [3] Buddhagh. par. v. [4] Lokopak. 49. [5] Ahmed V. Timuri, c. xx. [6] Lokaniti, 136.

of rhythm. A difficult passage, for which various interpretations are offered; as by Gesenius, who takes וּכְעֶכֶס with אִישׁ, understood—"and as a man (who deserves the) stocks, to the chastisement of the fool" [for 'of folly']. But this is far-fetched and unsatisfactory. The literal rendering seems best. As "money 'goes' to pay a bill," and "cloth 'goes' to make a garment," &c., so also do "the stocks 'go' to the punishment of a fool." The inversion in A.V. is clear enough. Arab. 'or like the silly [foolish] man to the stocks (fetters, &c.) of retribution [punishment].'

Ver. 23. עַד יְפַלַּח חֵץ כִּבְדּוֹ, 'until an arrow [rend] split his liver.' This clause properly belongs to the preceding verse, with which it is connected, and is thus rendered by the LXX.: 'As a dog to the collar, and as a hart shot through the liver with an arrow.'

Ver. 22. "*As an ox . . . . as a fool to the stocks*," &c. "He follows her, ἑκὼν ἀέκοντί γε θυμῷ,[1] 'will he, nill he.'" "He who follows his own desire (or inclination) commits a sinful action," said Gautama to Gahapati.[2] "And so it is that every man among mortals, one and all, is led like an ox to the slaughter."[3] "The man who has heard [learned] little of Buddha's law, grows old like an ox. His flesh increases, but not his intellect (or knowledge)."[4] "Whither are you going, then, Mrs. Fate?" asks the man. "I'll follow you," answers Fate; "go on."[5] [Every man being for the most part the author of his own 'fate,' fortune or misfortune in life.] "Follow the owl," say they in Egypt, "and it will bring you to ruinous places."[6] "Take the raven for thy guide," say the Arabs, "and he will soon bring thee to carcases of dead dogs."[7] "Yielding to the advice of one of the pigeons, the whole flock flew down upon the grain into the net, and were caught."[8]

"The fool who in his folly thinks, 'This woman loves me;' from that moment becomes her plaything, like a tame blue-jay. Such a man is always thought little of in the world, whatever he may say or do; for such a man is a slave of women who will have him on no other terms. For they care

[1] Il. δ'. 43. [2] Singhala V. Sutta, p. nè. [3] Sulla Suttam, 7. [4] Dhammap. Jarav. 152. [5] Telugu pr. [6] Egypt. pr. [7] Meid. Ar. pr. [8] Hitop. i. 206.

very little whether he be young or old, good-looking or plain; he is a man, that is enough. For passion is innate in them; and the fool who seeks their company falls at their feet, like a wet rag wrung of all its lacquer-dye."[1] "And the beginning of such fellowship ends in bitter sorrow."[2] "He therefore is wise," said Sanatsuda to Bhārata, "who stifles or destroys his passions. But he who serves [follows] them, perishes through them."[3] "By day or by night, then, go not after strange women and thieves. If thou goest, thy journey will be to thy loss."[4] "There is, O Mitradzoghi, a bride for thee, as fair as a daughter of the gods, lotus-like, with a sweet voice, &c. She may be so, answered Mitradzoghi, yet is she but the daughter of a bewitching and lying devil, a rope to bind me to this world. Let me go from her."[5]

"For men who are driven by their passions, wander about like a hare pursued by hunters. Those who follow their passions, rush along a torrent of their own making; they are entangled in a spider's web." "Wise men will break through it and walk free from lust, and then free from sorrow."[6] "If not, and if he follows it, he sticks in it when caught as a fly by its feet in honey, or like a fool with his feet in the stocks."[7] "Therefore go not after a woman who has taken hold of thy heart,"[8] until

"— φασγάνῳ οἵτα καθ' ἦπαρ,"[9]

"she pierce thy liver through with a dagger." "I will thrust him through the heart and through the liver," said Joukahainen to Wainämoinen.[10]

Ver. 23. "Drawn from afar, and coming by degrees, lured by the hunter's song, the deer seeks (or hunts) the hunter [death]." "As the maddened elephant is led by the female to the post to be tied to it, so also does the moth, lured by the

[1] Pancha T. i. 155. [2] Kawi niti S. [3] Maha Bh. Udyog P. 1588. [4] Lokopak. 112. [5] Mitradzoghi, p. 6. [6] Dhammap. Tanhav. 343, 347. [7] Gulistan, ii. 33. [8] Ani, lv. max. [9] Il. γ'. 469. [10] Kalevala, ii. 113.

light of the lamp, fall readily into it."[1] "So also the fish swimming in deep water sees from afar the baited hook [and is caught with it]."[2] "Likewise the grasshopper [or moth], unconscious of the pain of being burnt, goes into the lighted lamp, as the fish swallows the baited hook. Yet we who are aware of these tangled snares of misery do not eschew them, alas!—blind [lit. thick], enormous folly!"[3] "Yea, the greatest folly of all is to follow one's passions recklessly."[4]

"He, then, who, presuming on his own power, goes heedlessly to meet another man's wife, goes straight to ruin, like a moth into the fire."[5] "Smitten, he falls into the fire of desire," said Shaunaka to Yudhishtira, "as a moth does from greed for the light."[6] "By such women is a man ensnared and caught,"[7] "and perishes like a rat under a cart-wheel of stone,"[8] "or like gum-lac melted in the fire of destruction."[9] "As a moth in the fire, lured by the light," said Yudhishtira to Krishna.[10] "Or like a kutuk [a large fish, good to eat] leaping towards the spit [on which it is roasted]."[11] Or like "the dove and the pail of water painted; the dove flew down upon it and was killed."[12] "It has happened to me," said the bull to Dimnah, "as it happens to senseless bees, which, being delighted at finding themselves inside a flower, remain there until they are smothered."[13]

"The foolish man is like the [summer insect] moth that comes to the fire and dies in it;"[14] "bewildered by the light;" "with a fancy for its own corpse." "So is a silly youth also more ignorant even than a moth."[15] [See also El Mocadessi, 'The Taper and the Moth,' p. 74, and the Bostan of Sadi, story 1, and 28, 'Conversation between the Candle and the Moth;' also in the Dulva[16] the story of Norbzangs, and of

[1] Kamand. niti S. i. 41. [2] Id. ibid. 44. [3] Shanti shat. 8, and Vairagya shat. 19. [4] Cural, 832. [5] Pancha T. i. 266. [6] Maha Bh. Vana P. 115. [7] Vemana, ii. 174. [8] Id. 101. [9] Id. 149. [10] Maha Bh. Bhishma P. 4905. [11] Javan. pr. [12] Syntipa, fab. viii., and Sophos, ibid. [13] Στεφαν. κ. ἰχνηλ. p. 100. [14] Japan. pr. p. 405, and p. 21, 38. [15] Meid. Ar. pr. [16] Vol. iii. p. 390.

Yid hp'hrogs-ma, "who fluttered like a butterfly," &c.] To a moth rushing into the candle, Timur's horsemen are compared by Ahmed Arabsiades, who writes "that they rushed into Gihon [Oxus] like a moth upon the lamp."[1] "Like the 'soolong' [a small ant with wings] rushing into the fire."[2]

"Man dies in making wealth, and the bird in search of food."[3] "And the bird that sees food a hundred yojanas [120 miles] off, when its doom is come, sees not the snare set before it."[4] "Nor yet does the fish see the hook."[5] "For when the heart is not upright (or stayed), a man beholds, yet does not see; hears, but hearkens not; eats, yet does not distinguish the flavour of the food he eats."[6] And then "blind haste [rashness] is the cause of death."[7] "What a man sets his heart upon," says Imr'ul-kais, "often proves his ruin."[8] "For haste is from Satan, but endurance comes from the Merciful One."[9] "So the bird falls into the baited snare and is caught."[10] "And the sharp arrow flies, and the gazelle, feeding in the garden, is struck and laid lifeless on the ground."[11]

"'Οξὺ βέλος πέλεται, καὶ ἀκήριον αἶψα τίτησιν."[12]

"For neither the bite of the green bamboo-snake, nor the sting of the wasp, drops the worst venom. It is all gathered up in a bad woman's heart."[13] "They bewitch, they please, they imitate, they threaten, they amuse, and they injure when once they have got themselves into the heart of a man. What is there that fascinating women will not do?"[14]

"They make love to a man so long as they do not think he is given to them; but no sooner do they see him ensnared in their toils, than they haul him up like a fish hooked by the bait."[15] "As inconstant by nature as a bubble of the sea, with affections that last an instant only, like the silver edge of the

[1] Vita Tim. p. 15. [2] Javan. pr. [3] Chin. pr. P. 35. [4] Hitop. i. 51. [5] Telug. pr. [6] Ts'heng-tsze in Ta-hio, c. vii. [7] Nuthar ell. 57. [8] Eth. Thealebi, 290, and Golius, Lex. p. 157. [9] Arab. pr. [10] Ming h. dsi, 30. [11] Eth. Theal. 142. [12] Il. λ'. 390, 392. [13] Chin. pr. P. 87. [14] Pancha T. 210. [15] Id. 208.

evening cloud, women who have thus made their money leave aside the moneyless man, like a rag wrung of its lacquer dye."[1] "Divine enim Plato, escam malorum, voluptatem appellat, quod ea videlicet homines capiantur, ut hamo pisces," says Cicero.[2]

"While making love to thee," said Dasaratha to Kaikeya, "I perceived not that thou wast death to me. Like a child who, in the dark, should handle a black snake."[3] "Thus was Dasaratha smitten with the shafts of love by her words; and like a deer he sprang into the snare to his own destruction."[4] Then "Alas! alas!" said he [when he knew better], "women, in sooth, are bad, bent on their own ends. I do not say all women, however, but those only who are like the mother of Bhārata."[5]

"But man," say the Arabs, "is inclined to what is forbidden."[6] "And such a woman deceiveth him by her much speaking, and draweth him into the net of her lips; and he followeth her in the lust of his soul and in the wickedness of his heart."[7] According to the proverb, "Faber compedes quas fecit, ipse gestat."[8] Thus Amenemha I. narrowly escaped a plot hatched in his harem "by the son of one of his women—of them, the villains!"[9]—as Timur [Tamerlan] is said to be descended from Tchinggis-khan through one of the women whom Arabsiades calls "the toils of Satan."[10]

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea many strong *men* have been slain by her.

[1] Pancha T. 209. [2] De Senect. 13. [3] Ramayana, ii. 12, 76. [4] Id. ibid. xi. 4. [5] Id. xii. 96. [6] Arab. pr. [7] Didasc. Ap. Eth. c. 1. [8] Lat. pr. [9] Mus. Brit. Inscrpt. Zeitsch. April, 1874. [10] Vita Tim. c. 1.

27 Her house *is* the way to hell, going down to the chambers of death.

Ver. 24. בָּנִים, 'sons,' seems more appropriate than 'children.'

Ver. 26. וַעֲצוּמִים כָּל הֲרוּגֶיהָ, lit. 'and (or 'yea') strong (or 'mighty') are (or 'were') all her killed,' which is not strictly true, inasmuch as many foolish and weak men fall a prey to her. עָצוּם, however, is said to mean 'strong in number,' numerous, although none of the passages given in support of it are at all conclusive. Thus in Joel i. 5, where mention is made of a nation, עָצוּם וְאֵין מִסְפָּר, it may be rendered as in A.V. 'strong and without number,' quite as well as 'numerous and without number.' This 26th verse, however, seems most in favour of 'numerous,' that makes the meaning quite clear: 'Yea, all (the men) she has killed (or 'kills') are many in number.' So the LXX. *καὶ ἀναρίθμητοί εἰσιν οὓς πεφόνευκεν.* But the Arabic has, 'and all her killed [were] strong.'

Ver. 24. "Then Buddha, coming to the abode of joy [Tushita], said to the gods: 'Abstain from all unchastity; divine joys, as many as there be, are the noble offspring of the heart and mind; they result from the cause of good works, and are the fruit of doing good; therefore think of your actions.'"[1] "Having heard, O Bodhisatwa, that the prediction of the perfection of Buddha applies to the hearers of the law as well, we are filled with wonder and astonishment."[2]

Ver. 25. "What is it that is, until death, like a dart (or arrow)? That done deceitfully which ought not to be done."[3] "Woe," say the Welsh, "woe be to him who gets a bad reputation when young!"[4] And the Greeks—

"*Φεῦγε ἡδονὴν φέρουσαν ὕστερον βλάβην,*"[5]

"Flee the pleasure that ends in misery." Then Horace—

"Desine matronas sectarier, unde laboris,
Plus haurire mali est, quam ex re decerpere fructus."[6]

Ver. 26. "If," says Ptah-hotep, "thou goest into the women's apartments of a master or of a brother, beware of touching the

[1] Rgya-tcher r. p. c. iv. p. 36. [2] Dam pai ch'hos padma, &c. fol. v.
[3] Ratnamal. 46. [4] Welsh pr. [5] *Γνωμ. μον.* [6] Hor. Sat. i. 2, 78.

women: it is not well to do so: thousand men have been carried away by pleasure that lasts an instant, a wink only, but that reaches unto death. Let thy heart be against it. But if carried away by passion, no advice will avail."[1] "No one will touch, even with a stick, the man who, leaving the right road, walks in the wrong one."[2] "For restraint of the body is one door of entrance to the law; it purifies wholly the three defects (or vices) of the body."[3] "How many thousands of brave men of valour have perished from the root [root and branch] through women! How many men, healthy-looking, honourable, and of a beaming countenance, have themselves become earth through women! How many thousands of celebrated, noble tenants [of the state] have women laid down alive upon the dust! Let God, the Protector, protect them with His help!"[4]

"Alas! alas! my strength, that was dreaded by my enemies on the battle-field, has been [broken] overcome by that fair forehead,"[5] says Tiruvalluvar.

"Πολλὰς δ' ἰφθίμους ψυχὰς Ἄιδι προΐαψεν."[6]

"For he that goes to another woman [or to another man's wife] shall, when dead, go to hell; and here his life will be shortened; either way will he fare thus."[7] "Too long have I held thee on my bosom, thou venomous snake," said Dasaratha to Kaikeya; "therefore do I now perish through my own folly."[8] "For kings and princes, and men of sense and mind, as well as heroes, become craven in company with women."[9] "It was through them," says Ibn Batrik in his Annals, "that king Solomon lost his gift of prophecy."[10]

Ver. 27. "All my studies," said Kandu, (or all steps taken) for the knowledge of the Vedas, are all destroyed within me by union [with Premlochā], which is the road to hell."[11] "What

[1] Pap. Pr. ix. 7. [2] Beng. pr. [3] Rgya-tcher r. p. c. iv. p. 22.
[4] Kudat-ku Bilik. xxviii. 19—23. [5] Cural, 1088. [6] Il. ά. 3.
[7] Vishnu Pur. iii. 11, 73. [8] Ramay. ii. xii. 101. [9] Pancha T. i. 207.
[10] Nazam juw. p. 181. [11] Vishnu P. i. xv. 28.

[calamity or] perfidy more injurious to man do I leave after me than woman?"[1] said Mahomet [as reported in Hadis, traditions of him]; he who did more than any one else to debase and degrade woman wherever Islam prevails. It was not so in primitive times among the Aryas, whether in 'Airyana vaêja,' in beautiful, well-watered Iran, or in Bhārata-varsha [Hindostan]. "See," says the Tamil proverb, "that you escape the misery of the deep, miry abyss into which bad, fascinating women, who talk like parrots, try to lure you"[2]—"plunged into that awful [tormenting] hell, into that deep, immense slough."[3] "Therefore shun the harlot's house."[4] "A woman with a long tongue, and quick steps leading to confusion; no advice will avail with her so long as she lives."[5] "When thou, Kaikeya, hast thrown Causalia, Sumitra, with me and my two sons, into hell, live happy," said Dasaratha.[6]

"— ψυχαὶ δ' Ἀιδόσδε κατῆλθον,"[7]

"where Ἄιδης χωρὶς ὤκισθαι θεῶν, people live in Hades without gods."[8] "Nulla vestigia retrorsum."

[1] The 40 Vizeers, p. 22. [2] Rottler's Dict. p. iv. p. 130.
[3] Naloday. vi. 13. [4] Avv. Atthi Sudi, 95. [5] She King, bk. v. 10.
[6] Ramay. ii. xii. 86. [7] Il. ή. 330. [8] Euripid. Hecub. 2.

CHAPTER VIII.

1 The fame, 6 and evidency of wisdom. 10 The excellency, 12 the nature, 15 the power, 18 the riches, 22 and the eternity of wisdom. 32 Wisdom is to be desired for the blessedness it bringeth.

DOTH not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

Ver. 2. עַלֵּי דֶרֶךְ, 'heights of road, high places trodden by people, high roads.' בֵּית נְתִיבוֹת, lit. 'a house of paths,' which is understood by some to mean 'an inn,' or 'caravanserai.' But, according to the Syriac idiom, the rendering of A.V. is good, 'among paths, in places where paths cross one another, cross-paths, Wisdom stands everywhere, from the highest place to the lowest.' The LXX. omit לִפְנֵי קָרֶת, 'at the [opening] entrance of the city,' and read, παρὰ γὰρ πύλαις δυνασ-τῶν παρεδρεύει, 'takes her position by the gates of the chief men,' which the Coptic and the recent Arabic translation follow, although the older Arabic follows the Hebrew.

Ver. 3. "King 'Mig-hbyed' [opener of eyes] said to his ministers: Draw out all my treasures, and heap them up at the gate, in the ways and streets of the city, where the multitude congregates and dwells, and say unto them: O ye Brahmans, poor, sick and destitute, &c., come and receive whatever you like, &c."[1] "One once asked a Sultan why he did not fasten his doors, but left his gate open, instead of keeping a chamberlain. Because, said he, I protect my people; not they me."[2]

[1] Dsang-Lun, c. xxxv. fol. 183. [2] Eth. Thealebi, 19.

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

6 Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.

Ver. 6. נְגִידִים, LXX. σεμνά, 'honourable, chief, principal things,' 'sayings to guide and take the lead.' Arab. 'words of excellence,' or 'nobleness.' Chald. שְׁרִירוּת, 'rectitude,' 'truth,' and in some copies שְׁרֵירוּת, 'princely leading or ruling.'

Ver. 4. "*Unto you I call*," &c. Pwan-kang [B.C. 1400] in his Instructions said: "Come, ye multitudes! I will give you good advice. Give up your selfish feelings; be not arrogant, neither be of slothful habits, nor follow after [ease and] comfortable living."[1] "When the five hundred beggars came to Buddha and asked him to teach them his doctrine, he replied: The law I teach is very pure; it is alike for great and small, rich and poor. Like water, it washes and cleanses all alike, high and low, rich and poor; or it is like fire, that burns everything on hill and dale, and between earth and heaven. Or it is like heaven, where there is room for all, whether men or women, boys or girls, rich and poor. Come, I will teach you according to your heart."[2] "When I saw you, O children, dreaming [in uncertainty as to right or wrong]," says the Chinese Book of Odes, "my heart was grieved, and I advised you over and over again; but ye despised my voice."[3]

Ver. 5. Thseng-tsze[4] quotes another ode from the She King, where it says that "the 'mien man,' the yellow bird, seeks refuge in a nook on the mountain-side;" which the Ji-kiang [Commentary on the Ta-hio] explains thus: "Even a bird knows where to take refuge and to remain; yet man, who is the soul of all things, cannot choose supreme good and abide

[1] Shoo King, iii. 9, 10.
[2] Dsang-Lun, c. xxxiv. fol. 178.
[3] She King, bk. iii. ode 2.
[4] Comm. on the Ta-hio, c. i.

in it; he is not even as intelligent as a bird;" "although," said Enoch, "the Most High has given to men a mouth to speak and an understanding heart, and has given men who understand a voice to speak."[1] And Confucius, speaking on self-government according to wisdom, says that "by following that rule the simple must acquire intelligence."[2]

Ver. 6. "*Hear,*" &c. "These precepts," says Ptah-hotep, "are of the very first [most excellent]."[3] "[Come] hear with [your] ears the best words, and see [consider] with a clear mind, to decide on what is most desirable for us, every man for his own [body] person, before the great [business] event [happens, the resurrection of the dead]; those who know about it should be ready to teach us [for the teaching of us]."[4] "Hear! Hjam-dpal [Mandju Sri, Wisdom personified] having presented himself before Buddha with joined hands, said thus: O ye gods, I have a remedy, through love for me; a treasury which I have found for the perfect enlightenment of illusion [in which mortals live]; a remedy for all who are in natural corruption, being in spiritual trouble [disturbance], and sunk in the slough of ignorance."[5]

7 For my mouth shall speak truth; and wickedness *is* an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them.

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

Ver. 7. "The mark (or token) of the Most Blessed One," say the Rabbis, "is—truth."[6] "The wise man," says Confucius, "[thinks] bears in mind nine things, one of which is that in his words he thinks of sincerity [truth]."[7] Lao-tsze also says

[1] Bk. Enoch, xiv. 2, 3. [2] Chung y. c. xx. [3] Pap. Pr. v. 3. [4] Yaçna, xxx. 2. [5] Hjam-dpal, fol. 2. [6] Joma, 69, M. S., and Ep. Lod. 950. [7] Hea-Lun, xvi. 10.

that "the holy man speaks good [truth] and faithfulness."[1] "Do not resort to false words," says Avveyar.[2] "Truth and sincerity," said Confucius, "is Heaven's way; and truth is the rule of [for] men."[3] "Truth is clear," say the Arabs; "falsehood is foul."[4] Ajatashatru said to Balaka's son: "Speak not proudly. I worship him [Brahma] as the Spirit of Truth; and he who worships him thus, becomes Spirit of Truth."[5] "Noon is father of the gods, and Ma [Truth] is the daughter of the Sun,"[6] says the Egyptian; and Menander, "ἀεὶ κράτιστόν ἐστι τ᾽αληθῆ λέγειν:[7] it is always best to speak the truth."

Ver. 8. "— πάντ ἐστὶ τῷ καλῷ λόγῳ
ἱερὸν· ὁ νοῦς γάρ ἐστιν ὁ λαλήσων θεῷ."[8]

"Everything," says he again, "is sacred for the word [mouth, speech] of a good man [he weighs all his words]; the mind alone converses with God." "I have," says Hjam-dpal, "the great knowledge of pure words (or speech); my words are true; I have the speech of foreknowledge and of perfection."[9] "The value of a word tells who is right and who is wrong [in judgment]; some will call a blind man a hero, and others will call him [what he is] a blind man."[10]

Ver. 9. "*They are all plain*," &c. "To him whose heart is not darkened, all things are plain."[11] "The clearness of perception [intelligence] that comes from natural [innate] perfection is called innate light [or talent]. And the perfection that results from intelligence is called instruction [or acquired light]."[12] And Lao-tsze says: "My words are very easy to know [understand], and very easy to practise."[13] "For the virtuous understand virtue, but a man destitute of it does not. Just as an elephant can estimate the strength of a lion, but a rat cannot."[14] "Every good and evil is plain to a man of understanding, as white and black are plain in the light of the

[1] Tao-te-King, viii. [2] Atthi Sudi, 52. [3] Chung y. c. xx. [4] Meid. Ar. pr. [5] Kaushit. Brahmana Upan. iv. 5. [6] Rit. of Dead, c. cxli. 4. [7] Menand. Hypobol. ed. Brk. [8] Ibid. Arrheph. δ'. ed. G. [9] Hjam-dpal, fol. ii. and v. [10] V. Satasai, 465. [11] Ming h. dsi. 35. [12] Chung y. c. xxi. [13] Tao-te-King, c. lxx. [14] Kobitaratna. 128.

sun," said king Purwiz to his son Chosru.[1] "Time is come," said the Brahman to the king, "to teach him who was blinded by ignorance, by 'dividing' the word of the law to him [explaining it]."[2]

"'Well, Nagasena,' said king Milinda, 'what is the characteristic of wisdom?' 'As I said before, O King, the attribute of wisdom is to divide [cut] and also to emit light [to lighten up, enlighten].' 'How so?' 'When wisdom has arisen [in the heart], it overcomes the gloom of ignorance; it gives birth to wise (or knowing) speech; and it shows forth the bright lustre of knowledge. It makes plain [aryan] noble truths, so that the meditative man [devotee] is able to see in the clearness of his wisdom what is transient and worth- (or meaning-) less.' 'Give an example, Nagasena,' said the king. 'It is, O King, as if some one brought in a lamp into a dark place. That lamp would at once scatter the darkness,'" &c.[3] "And as to the fruit of wisdom, Bchom-ldan-das [Buddha] spake these great and pure words [the attributes of Hjam-dpal], for the sake of their bringing forth immeasurable abundance of fruit [of wisdom]."[4]

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

מִפְּנִינִים, see note on ch. iii. 15. R. Yarchi renders it by מרגליות, 'pearls,' as the Arabic also renders it. But the LXX. has 'precious stones.' The Coptic follows it, and Chald. also.

Ver. 10. "*And not silver*," &c. "Gold and silver perish, but," said the father to his son, "knowledge [skill, talent, 'husn'] is a living spring, and enduring wealth. If thou wishest for an inheritance from thy father, learn his learning; for his wealth may be squandered in ten days."[5] "He who

[1] Bochari Dejohor, p. 172. [2] Dsang-Lun, fol. 4. [3] Milinda paño, p. 39. [4] Hjam-dpal, mts'han brjod. fol. iii. [5] Gulist. vii. 2.

imparts knowledge is a teacher, who knows and therefore teaches; and young people who are wise wish to learn and therefore study."[1] "[Behold] consider (or value) a good word," says Ptah-hotep, "like an emerald which slaves find in the earth, on stones [in mines, or among other stones] on the arm of queens."[2] [Here we may notice on this somewhat difficult passage of the Egyptian papyrus, that we find in the Talmud on Job i. 15, that the queen of Saba, or of the Sabæans, is called 'queen of זמרגד, 'smaragd,' of emeralds, or emerald mines (?) at Berenice, on the coast of the Red Sea. Those mines were not worked by female slaves. So that the passage must refer to the slaves of queens. It may refer to an emerald set among other stones of inferior value. See on the subject Pliny, Steph. Byz.; and Kharuze peninim, p. 119.]

"Desire wealth, freedom from disease, and the highest and greatest gain—good morals, an obedient son, conformity to the law [of man and of God], and freedom from desire; these are six doors [facing] open to thee to happiness."[3] "For the gem of knowledge is great wealth."[4] "And wise men have said that riches consist in knowledge [skill, talent], not in money, as greatness depends on mind [intellect], not on years."[5] "And the education of a man is worth more than his gold."[6] "For learning," says Avveyar, "is more real riches than even ready money."[7] And "the children of Adam get perfection through knowledge, and not through splendour, wealth or possessions,"[8] "since the gem of knowledge is a great jewel that can neither be lost nor stolen."[9]

"O ye gods," said Hjam-dpal [Wisdom], "I am in possession of clear knowledge and of pure speech."[10] "The ornament of learned men is in their learning; they require no other ornament. How could you adorn beauty itself?"[11] "O Radjor, if

[1] Siao-hio, c. 1. [2] Pap. Pr. v. 10. [3] Atthassadw. Jat. p. 366.
[4] Bahudorsh, p. 10. [5] Gulist. i. st. 5. [6] Meid. Ar. pr.
[7] Kondreiv. 22. [8] Pend nameh, p. 10. [9] Kobita Rat. 197.
[10] Hjam-dpal, fol. vi. [11] Nitinerivilacc. 13.

there were as many Ganges as there are grains of sand on the bank, and as many heaps of jewels and other precious things as there are grains of sand on the banks of all those Ganges, their joint value would not equal the value of one four-line verse of this lore. What then is the name of this invaluable knowledge? asked Radjor. The name of it is, 'Pragna paramita' [perfect knowledge, acquired during a period of one's existence]."[1] "Knowledge (or science)," said the 'sun of doctors,' the [lord or] chief Khasi, "is light, and washing oneself clean is light, and the light of knowledge is increased thereby." "All honour to a teacher of the law; one thousand drachmas for teaching one letter."[2]

Ver. 11. "*Not compared to it*," &c. "As the Vrinda forest is above others, and Bhārata [India] is above other 'varshas' [countries], as Kashi [Benares] is above other cities, as the tree of Paradise is among other flowers and trees, as the sun is among luminaries, as amrita [ambrosia] is among other drinks, so are Krishna's praises above others, and so is wisdom above riches," said Vyāsa to his son Shakra.[3] "No sooner did we hear the commanding voice of our governor [guide, Buddha], voice that goes to the heart, than we were filled with joy and amazement. Then all of a sudden we all found we had gotten for ourselves a great, inexhaustible treasure (or riches)," said Hod-srans-chhen-po [Mahakashiapa].[4] "Intelligence is 'capital' for a man," say the Osmanlis.[5] "I, Wisdom, am the highest priced wealth, and the judge of holiness."[6] "I am my own knowledge and intelligence and that of others; the 'chief mind' [inward man, consciousness, and also 'conscience'] profitable to all, and which exceeds all other things compared to it."[7]

12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

[1] Ther-wa chhen po, p. 148. [2] Borhan-ed-din, p. 50 and 42. [3] Narada, Pancha R. i. 6, 7. [4] Dkar padma, iv. fol. 31. [5] Osm. pr. [6] Hjam-dpal, fol. ix. [7] Id. fol. x.

וְדַעַת מִזְמוֹת אֶמְצָא, 'and find knowledge of counsels,' that is, 'find to know how to give good and prudent counsel, according to circumstances.' 'Witty' here must be taken in the sense of 'quick and ready,' and 'inventions' in that of 'finding at once the right thing to say or do.' The Arabic reads: 'the knowledge of counsels.' But מִזְמָה, as remarked above, ch. i. 4, and iii. 21, and there rendered 'discretion,' implies more than 'counsel.' It expresses 'revolving in mind what to do, with a good [but often] with a bad motive;' 'tact, prudence, discretion,' &c.

"*I wisdom*," &c. "Wisdom is said to have a hundred hands to do everything, moved by a body free from all trouble."[1] "Wise men, when reduced in circumstances with exhausted means of living, do not resort to the ways in which foolish men labour [in vain] and perish. Small birds that drink the drops of rain, do not, when thirsty, go to the great rivers to drink."[2] "Yea, though their head swim [is bewildered], yet their work is not impaired thereby. The ant, though without eyes, yet soon grows richer than other [insects] that have eyes."[3] "Hjam-dpal [Wisdom] is of the greatest use (or advantage) to all beings, from the means (or contrivances, 'inventions') he has, through his great power and through his great knowledge."[4]

"Damage," says Odin, "seldom happens to the prudent; for no man ever gets a firmer friend than 'mann-vit' ['inborn wit,' or perception; common sense, or sagacity]."[5] "Every man who possesses the gem of wisdom knows how to manage all his affairs."[6] For "wisdom," said the Spirit of Wisdom, "which is not joined with good, is not to be looked upon as wisdom; and skill that is not joined to wisdom, cannot be considered skill at all."[7] "I am," says Hjam-dpal (Wisdom), "the other side [or end] of perfect knowledge for having crossed it; and I give that perfect knowledge."[8] "But forsooth, *σύνεσις*, understanding (or intelligence)," says Menander,[9]

[1] Hjam-dpal, fol. viii. [2] Saïn ügh. fol. 4. [3] Id. ibid.
[4] Hjam-dpal, fol. i. and fol. x. [5] Hávamál. 6. [6] Nizami, p. 99.
[7] Mainyo i kh. xi. 4. [8] Hjam-dpal, fol. x. [9] *θεοφορ-β'*.

"is the cause of an infinity of good things, if it be wisely applied to the best purposes." "It teaches, *κατὰ τὸν δεύτερον πλοῦν*, to take to the oars when we cannot sail."[1]

13 The fear of the Lord *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.

גְּבוּרָה, 'manly vigour, valour.' וְתוּשִׁיָּה, and counsel, help or 'wisdom,' as in this place. The Arabic understands it in the sense of 'counsel, or opinions.' LXX. *ἀσφάλεια*, 'safety,' that may come from help.

Ver. 13. "*The fear of the Lord*," &c. "Obedience to the gods," says Ptah-hotep, "what [is it]? Make it (or let it be) to thee a pattern [wherewith] to do away with evils among [intelligent] men."[2] "A good and wise man," says Confucius, "fears three things: the decrees (or order of) from Heaven; great men; and the sayings of wise men."[3] "O my friends, why do we not worship at the shrine of our God? It will give us virtue, riches, pleasure and heaven."[4] "He who fears God has a curb [in his mouth]," say the Arabs.[5] "Let none of those who propitiate the gods commit any degrading sin."[6]

"I have not yet seen that truly virtuous [good] man," said Confucius, "who hates what is not virtuous. The really good man is without equal. To hate that which is not virtuous is virtue indeed! Such a man has no dealings with those that are not virtuous, lest he be injured by them."[7] "For," exclaims Lao-tsze, "how great is the distance from good to evil."[8] [How far apart!] "And, *ἀρετῆς οἰκεῖόν ἐστι κακίαν μισεῖν*, it is of the nature of virtue to hate vice," says Cleobulus.[9] "Beloved son," said Gautama to Rahula, "throughout all estates [exist-

[1] Id. *θρασυδ. β'.* [2] Pap. Pr. v. 3, 4. [3] Ming Sin P. K. c. vii.
[4] Niti neri vilacc. 4, 5. [5] Meid. Ar. pr. [6] Rig V. ii. skta. cxxv. 7.
[7] Shang-Lun, iv. 6. [8] Tao-te-King, c. xx. [9] Sept. Sap. ed. Antv.

ences] leave off senseless pride; when that is subdued, then thou shalt walk [quietly] at peace."[1] "When the Bodhisatwa was in the fourth heaven, before he became a perfect Buddha, he was entirely free from pride and from [setting up] haughtiness."[2] ['Pride,' in Tibetan 'nga-rgyal,' means properly, 'I conquer,' or 'I am king.' Compare the Sanscrit 'ahankāra.'] 'And the overcoming of this 'I am king' or pride, is one of the doors of entrance to religious brightness, for it leads to the perfection of supreme knowledge."[3]

"Forsake pride, haughtiness and arrogance," said Buddha to the gods.[4] "Through arrogancy, good qualities and shamefacedness are diminished."[5] "The prophet said: I never saw anything so soon punished as arrogancy." "And," said Benul-hakm, "arrogancy throws down the arrogant."[6] "Arrogancy is hateful in a wise man." "It ruined Azazil [Satan]. It is the habit of ignorant men, and is a sin."[7]

Ver. 14. "*Counsel is mine*," &c. "Knowledge, mercy and valour," says Confucius, "are the three things that constitute universal virtue."[8] "Foreknowledge [prejudice, ts'hëen shih]," says Lao-tsze, "is but the bloom [outward appearance] of Tao, and the foundation [beginning] of ignorance (or stupidity). Therefore does the great man cling to its depth, and does not adhere to its surface;"[9] "for there is naught safer than [straight] honest counsel," say the Greeks;[10] "than Wisdom [Hjam-dpal], in whose hands infinite power [sceptre] resides," "whose power is above that of Indra and Ishwara; who wields hither and thither the sceptre he holds in his own hand, and who overcomes the three worlds."[11] "O Sumedha pandita," said Dipankara, "fulfil the fifth 'paramita' of energy; like a lion, which is strong in every posture; so also be thou strong and free from desire in every circumstance and estate, and thou shalt then become a Buddha."[12]

[1] Rahula thut. 39. [2] Rgya-tcher r. p. c. ii. [3] Ibid. c. iv. [4] Id. ibid. [5] Legs par b. p. 164. [6] Eth Thealebi, 199. [7] Pend nameh, p. 8, 10. [8] Chung y, c. xx. [9] Tao-te-King, c. xxxviii. [10] *Γνωμ. μον.* [11] Hjam-dpal, fol. i. [12] Durenidh. Jat. p. 22.

"What is the characteristic of strength? asked king Milinda. It is, O King, to support; those who are supported by energy never lose the [primary] best virtues."[1] "Hjam-dpal [Wisdom] possesses the strength (or power) of all powerful things; the fortitude of all so endued; and all the good a powerful king can do."[2] "He possesses also supreme perfection of wisdom, enlightening with all intelligence and goodness;"[3] "has perfect holiness; and is the very form (or nature) of all holiness."[4] "Who is strong? asked the Sage; and the Spirit of Wisdom answered: He is strong [a hero] who can fight his own demoness, and keep far from him these five demonesses: avarice, wrath, lust, shame and discontent."[5]

"Knowledge," says Sankara, "[spreads] arranges the sacrifices and all other actions. Therefore every capability for [good] action is through knowledge [vijnanam]; whosoever knows Brahma [for himself] and does not swerve from it, enjoys all desires after forsaking sin. Love is the head; joy, the right side; enjoyment, the left side; bliss, 'the self;' and Brahma, the foundation of it all."[6] "'Tell me, O serpent,' said Yudhishtira, 'the chief distinction between the mind and understanding; for this is reckoned of the utmost importance by those who seek the knowledge of the Supreme Spirit.' 'Understanding [buddhi, intellect] follows the soul, and belongs to its wonderful origin. Know, then, that intellect lies in the soul, and yearns towards it. Intellect arises from action; but the mind was there already. This, my friend,' said the serpent to Yudhishtira, 'is the great difference between mind and intellect.'"[7]

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

[1] Milinda paño, p. 37. [2] Hjam-dpal, fol. v. [3] Id. fol. viii. [4] Id. fol. ix. [5] Mainyo i kh. c. xli. [6] Taittireya Upd. Vall. ii. [7] Maha Bh. Vana P. 12,512.

"*By me kings*," &c. "The duty of a prince is to be just; of a subject, to be obedient; of a father, to love; of a son, to be reverential; of an elder brother, to love his younger brother; and the duty of this one is to respect his elder brother. These are called the six kinds of obedience."[1] "Justice," says Confucius, "consists in [just] retribution; the principal part of which is to give due honour to wise men. The prince, therefore, cannot but think of reforming himself; while meditating on that, he cannot but render to his parents the honour due to them; and while intent on this duty he must become acquainted with men; and in order to know men, he cannot but learn to know Heaven.

"There are nine invariable rules," says Confucius, "to be followed by those who govern kingdoms or houses, namely: to regulate himself; to honour the wise; to honour his parents; to pay proper respect to high functionaries; to treat inferior officers with affability; to look upon the people as his own children; to gather around him the best tradesmen; to show hospitality to strangers; and to cherish his vassals."[2] "And in governing an extensive kingdom—one of a thousand war-chariots—to respect business and good faith, moderate expenditure; to love men, and to give employment to the people at the proper time."[3] "The prince whose equity does not fail, will direct the four kingdoms."[4] "He," says Lao-tsze, "who knows how to be constant, has a liberal mind. A liberal-minded man is equitable; and an equitable man is king."[5]

In the Shoo King[6] we read that "the emperor Yaou [B.C. 2356] was a pattern of all virtues, and made proof of his superior virtue by uniting in ties of relationship the nine degrees of kindred. These being harmonized, he pacified [smoothed down] and adorned the people [of the imperial estate]. His

[1] Siao-hio, c. iv. [2] Chung y, c. xx. [3] Shang-Lun, i. 5.
[4] She King, i. 14, 3, in Ta-hio Com. c. ix. [5] Tao-te-King, c. xii.
[6] Bk. i. sect. 1.

own people having become intelligent, he established concord among the many districts of the empire. Then the black-haired people [Chinese]—Oh! how they were changed by that harmonious understanding!" So also was Yu or Shun (B.C. 2286) "profoundly wise, accomplished, intelligent, cordial, respectful, honest and sincere. Although he was the son of a blind man, and of low parentage, his virtuous conduct having attracted the notice of his predecessor Yaou, he was by him called to mount the throne of the empire."[1] "Speaking to Kaou-yaou, Yu said: To know men, one should be intelligent; and to govern men and to quiet the people, one should be kindly disposed."[2] "And Kaou-yaou said: When the supreme chief is intelligent, the ministers of state also virtuous, then how public business prospers!"[3] "The first order that I instituted in my court and reign," said Timur, "is that I favoured the worship of God."[4] "For although there be many kings, yet there are but few that rule righteously." "And with an intelligent minister both master and people derive benefit. An arrow shot by a good archer hits the object aimed at."[5]

17 I love them that love me; and those that seek me early shall find me.

18 Riches and honour *are* with me; *yea,* durable riches and righteousness.

הוֹן עָתֵק, either 'durable riches,' 'splendid wealth,' or 'ancient possessions,' that have lasted from all eternity, and will last for ever. LXX. κτῆσις πολλῶν incorrectly. Ar. 'splendid, honourable possession (or acquisition) and prosperity.' The Chaldee renders עָתֵק by מַזָּלָא, properly 'the influence of the stars,' but popularly, 'fortune, riches and good luck, or prosperity.'

"*I love them,* &c. "Wisdom chooses for her friends [who will cling, adhere to her] men of a pure heart; but she wards

[1] Shoo King, bk. i. sect. 2. [2] Id. sect. 4. [3] Id. sect. 5.
[4] Institut. of Timur. [5] Legs par b. p. 197, 199.

off every proud and wicked man from touching or approaching her."[1] "Wisdom is the ruler that teaches the world good knowledge—a ruler that is not dreaded."[2] "In thy present life it will be to thee a help that will never fail."[3] "The 'Teguntchilan ireksen,' or 'Tathagata' [one who is gone like his predecessor; the last degree before becoming a Buddha; sometimes used for one, as in this place] appeared. Seeing the beings passing from this word through the deception in which they perished, [and feeling] that if they adopted his conduct [or walk in life] it would be the riches of all creatures, and seeing them thus destitute, he, in his infinite pity, conferred upon them a leader (or guide) on earth through [or in] the mind."[4]

"When Omar was asked how a man could make himself respected or despised, he replied: A man makes himself respected who follows pursuits (or actions) which agree with wisdom, and whose words also agree with it. But he makes himself contemptible when he forgets to do so."[5] "Glory (or honour) is in the hand of him who confers it, not in him who receives it." [Wisdom confers honour on man; it is not man's own; he receives it.] "Wise men, then, possess everything [in having wisdom]; men destitute of wisdom, whatever they may seem to have, yet have nothing."[6] But as regards appearance this also is true: "He who pitches his tent for a fast and worldly life, will have fortune to fasten his pegs; but he who journeys with virtue, will have poverty for his companion."[7]

"If," says Vemana, "we love him [Shiva, god, or good], he loves us; if we do not love him, he will never love us. Then all our display, all our delusions on earth, will have profited us nothing."[8] "Those," says Byam-chub-sems-pa [Bodhisatwa] "who have faith in me, whoever they be, are my

[1] Mishle As. vi. 19. [2] Hjam-dpal, fol. vi. [3] Cural, 36.
[4] Altan Gerel, ch. i. fol. 22. [5] Bochari Dejohor, p. 163. [6] Cural, 430.
[7] El Nawab. 38. [8] Vemana, i. 114.

friends."[1] "What is wealth? Wisdom."[2] "For Hjam-dpal [Wisdom] is the excellent chief who works for the good of men, by means full of knowledge and of great mercy."[3]

19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 I lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

Ver. 21. לְהַנְחִיל אֹהֲבַי יֵשׁ, 'to cause those who love me to inherit that which 'is,' everlasting, real, without decay of any kind.' יֵשׁ, 'with me is a large (or great) inheritance,' says R. Yarchi. Arab. 'wealth, riches, gain.'

Ver. 19. "*My fruit*," &c. "'What then of all thy treasures, Mitra Dzoghi? What of all the enjoyment and fruit of thy wealth? Is it to go in alms to the first comer?' 'Let all that be ever so great,' answered Mitra Dzoghi, 'it is wealth for hell, that satisfies not the heart. Almsgiving of itself satisfies the heart. I go to renounce all desire of wealth.'"[4] "O Master, after having observed our religious duties a long time, as taught to us carefully by one who knew the world, we have already reaped the fruit thereof."[5] "For wisdom dwells in the fruit of [the precepts] of the law."[6] "These are the five steps to wisdom: silence, listening, memory, action, and love of study."[7] "Cast not pearls before swine, nor offer wisdom to those who do not value it. For wisdom is above pearls, and he who does not wish for it is more degraded than swine."[8] "Though cows be of various colours, yet is milk always white. So also is the path of wisdom (or virtue) one, though virtues differ."[9]

[1] Rgya-tcher r. p. c. vii. p. 86. [2] Pancha Ratna. 4. [3] Hjam-dpal, fol. i. [4] Mitra Dzoghi, fol. 6. [5] Dkar padma, iv. fol. 45. [6] Hjam-dpal, fol. viii. [7] Mifkh. hapen, B. Fl. [8] Id. ibid. [9] Naladiyar, 8.

Ver. 20. "*I lead in the way*," &c. "Those who see well can lead the blind by the way."[1] "I," says Hjam-dpal, "teach the beautiful way."[2] "Wisdom is that which, not allowing one to follow one's own inclination, recalls one from evil and leads in the right way."[3] "By holding firmly my mind," said Hjam-dpal to the gods, "men will be purified from natural corruption and ignorance."[4] "I worship the Guide, the Leader, the Refuge immaculate, who supports—the most excellent P'hara, who frees men, Nats and Brahmans from the least stain—I worship him!"[5]

Ver. 21. "There will be light to the elect, and they shall inherit the earth."[6] "This is my son, said the De-bjin-shegs-pa [Tathagata]; all I have, all my wealth, all my riches—I give it all to him"[7] [to man, as being recalled from his waywardness by Buddha]; "and all the jewels and riches I have within, all, such as it is, is now his property. Then the son said: I was poor and destitute; but now I am all at once made rich and possessor of immense wealth."[8] [From the beautiful parable of the 'Lost Child.']

22 The Lord possessed me in the beginning of his way, before his works of old.

יְהוָה קָנָנִי רֵאשִׁית דַּרְכּוֹ, 'Jehovah,' says the Wisdom of God [S. Matt. xxiii. 34; S. Luke xi. 44; Ep. Heb. i. 2, &c.], 'possessed (or acquired) me [as] principle, beginning, or principal agent of His way [course of creation].' LXX. ὁ κύριος ἔκτισέ με ἀρχὴν τῶν ὁδῶν αὐτοῦ, 'the Lord created me [as] beginning (or principle) of His ways.' Aquila, ἐκτήσατό με, 'possessed or acquired me,' &c. Chald. Syr. Copt. Arab. 'created me at the beginning of His creation.' Armen. 'established, confirmed me.' Vulg. agrees with the Hebrew and Aquila: 'Dominus possedit me in initio viarum suarum;' when says Ibn Aben Ezra, 'there was only Wisdom in the world [Wisdom was alone in it], and with Her did God create the whole [world].'

[1] Mong. max. R. [2] Hjam-dpal, fol. iv. [3] Cural, 422. [4] Hjam-dpal, fol. ii. [5] Namakara pat. J. Thera, 10. [6] Bk. Enoch, c. v. 7. [7] Dkar padma, fol. 25. [8] Id. ibid.

Ἔκτισε savours so strongly of the growing Gnosticism of the Alexandrian school, that we cannot wonder at the hot controversies caused among Arians and other heretics, by the rival readings of the Greek Vulgate, ἔκτισέ με, 'He created me,' and ἐκτήσατό με, 'He possessed me.' As regards the Hebrew, I will only remark that קָנָה never has the meaning of 'creating,' carelessly given in some lexicons. Not one of the passages given in favour of it will bear that interpretation. Thus, "Blessed be Abraham of the most High God, לְאֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ, possessing, or possessor of heaven and earth," not 'creating' assuredly (Gen. xiv. 19, 22); and notwithstanding the LXX. ὃς ἔκτισε τὸν οὐρ. κ. τὴν γῆν. Deut. xxxii. 6, "Is He not thy father, הֲלוֹא הוּא אָבִיךָ קָנֶךָ, who bought [LXX. and Copt. ἐκτήσατό σε] thee," as in Ps. lxxiv. 2, "Remember thy congregation whom, זְכֹר עֲדָתְךָ קָנִיתָ קֶדֶם, thou hast purchased of old;" LXX. ἐκτήσω ἀπ' ἀρχῆς; so also Copt. and Arab. Ps. cxxxix. 13, קָנִיתָ כִלְיֹתָי, "thou hast possessed my reins;" LXX. σὺ ἐκτήσω τοὺς νεφρούς μου; Copt. Arab. id. Anyhow, it could not be 'created me,' in the strict sense of the word, but rather 'formed me,' according to His own law. 'Possessed,' however, is best there, as well as in this verse.

The following references on this subject may, perhaps, be of use to some student. Philo Jud. ἐκτίσατο, De Temul, p. 244; τοῦ θεοῦ θυγάτηρ, De Profug. p. 458: "God the Father and Wisdom the Mother, through whom He made the whole universe," p. 165; "the fountain of life," id. p. 479; "and the wise reminder, because often forgotten, that philosophy is wisdom's handmaid," De Congr. p. 435. S. Epiphan. *Ancoratus*, xlii. xliii., ἔκτισεν, said ἐν παροιμίᾳ, ἐν παραβολῇ, id. *adv. Ar.* vol. i. p. 745, ἔκτισε ἐν γ. Μαρίας, and p. 743. Euseb. *Præp. Ev.* lib. vii. 12, xi. 14. *Demonstr. Ev.* lib. v. c. 1, ἔκτισε—πρωτότοκον, &c. Justin M. *adv. Tryph.* p. 284, 287, ἔκτισέ με ἀρχὴν ὁδ. S. Ambros. *De Fide*, c. iv., 'creavit me, de incarnatione dict. myst.' &c. S. Athanas. *adv. Arian*, vol. i. q. v. S. Basil. *adv. Eunom.* vol. i. p. 256, 293. Didymus Alex. *de Trinitate*, lib. iii. c. 3, but especially at 2 Cor. v. 17, p. 1706, ed. M. and in *Com. in Prov.* p. 1630. S. Ephrem, vol. iii. p. 100, q.v. S. Irenæus, *adv.*

Hæres, lib. iv. c. 37. Origen *in Johan.* p. 11, 17, 18, 33, 36, 37. S. Ignat. *Ep. ad Tars, and Philip.* q. v. S. Cyprian, *ad Quirin.* lib. ii. c. 1. S. Hilar, *Opp.* i. p. 18, 324, 335, ii. 341. S. Gregory Naz. *Or.* xxxvi. 4. S. Jerome on this verse, and on *Ep. to Eph.* c. ii. &c.

Ver. 22. "*The Lord possessed me*," &c. "The Spirit of Wisdom was asked: Why is it that the knowledge and skill of heaven and earth are united in thee? And the Supreme Intelligence (or Spirit of Wisdom) answered: Because from the very first, I, who am the Original Intelligence [or Wisdom] was with Hormuzd, from [the creation of] the heavens and of the earth."[1] "And the Creator Hormuzd created, preserves and overrules the Yazads [heavenly beings, tutelary angels?] of the creations of heaven and earth, and of all that therein is and is produced, by the strength, power, wisdom [or knowledge] and skill of me, Original Intelligence [or Wisdom, 'âsn khard,' called 'parālokĭyā buddhi,' or 'wisdom of the other world,' in the Sanscrit translation], and it is through wisdom that Saoshyansh and Kai-kosru will be assisted at the resurrection, and in the forming of the new body,"[2] &c. "I consider thee, O Mazda," said Zarathustra, "as the first (or greatest) to be praised with the mind—thee the father of Vohu Mano [Good Spirit] which I saw with my eyes—thee the [clear] evident Creator of purity, the son of the world in [thy] works. Armaiti [wisdom] was with thee [in thee, or thine]; with thee was the creating [or creator] spirit that created the cow, when thou, Ahura Mazda, the Spirit of heaven, madest a way for her—thou who comest forth [as seen] in the [effective or] energetic operation of thy works, though thyself invisible,"[3]—"in realms where Armaiti [Wisdom] is joined to Asha [blessing], where are the desirable (or desired) kingdoms of Vohu Mano, where Ahura Mazda inhabits the place of his own choice."[4]

[Manu, after relating the creation of the world, says that in

[1] Mainyo i kh. c. lvii. 1, 2. [2] Id. ibid. 7—20. [3] Yaçna, xxxi. 8, 9. [4] Id. xlv. 16.

the Krita age of the gods, all religion and virtue had four feet [walked on all fours], but that in the Treta and succeeding ages virtue lost one foot, then another. Culluca understands it of the bull and primordial cow, often mentioned in Indian writings. An interesting myth, but foreign to our present object.] "Mazda, the creator of good, whose daughter is Armaiti (wisdom), she who does good."[1] "She was with him when Çpento Mainyus [Holy Spirit] created his works in unlimited time [eternity]."[2] [In the Rivaiets, however, we find this old doctrine thus mistaken: "In an old Pehlevi book it is stated that the world was created, for it is clear that everything was created except Time. And they say that Time is the creator."[3] Moses of Chorene, Esnig and other Armenian writers, mention 'Zervana akarana,' unlimited or 'uncreated Time,' as parent of all things. But this, again, does not concern us at present.] "O Amun," says the Egyptian, "who didst exist from the beginning, I worship thee, eternal god, creator of beings, lord of the gods,"[4] &c.

Taking, however, 'Tao' as Wisdom [in this sense at least], Lao-tsze says that "it is so profound [deep, indiscernible] that it seems to be the patriarch of all things"[5]—"ever flowing as if ever existent."[6] "How deep and pure, it seems to subsist from all eternity!" "I know not whose offspring it is. It seems to have existed before the Lord."[7] And if we take Tao to be ὁ Λόγος as well as ἡ Σοφία, Lao-tsze says further: "How deep, how unsearchable is Tao! He possesses 'essence' in himself ['I am that I am'—'I am' is my name]. His essence is Truth itself. In him is faithfulness [or certainty of his own existence]. From olden times until now his name has not passed away. He gives birth to all things; he counts, one by one, all the origins of things. How do I know that the origin of all things is thus? I know it is in Tao."[8]

[1] Yaçna, xliv. 4. [2] Vendidad, xix. 53. [3] Rivaiet, in Spiegel, Trad. Lit. p. 161. [4] Zeitschr. Aug. 1873, Hymn to Amun. [5] Tao-te-King, c. iv. [6] Id. c. vi. [7] Id. c. iv. [8] Id. c. xxi.

"Quam eam antiquissimam cum videamus, nomen tamen esse confitemur recens. Nam sapientiam quidem ipsam quis negare potest non modo re esse antiquam, verum etiam nomine? quæ divinarum humanarumque rerum, tum initiorum causarumque cujusque rei cognitione hoc pulcherrimum nomen apud antiquos assequebatur," says Cicero.[1]

"The original and supreme Intelligence or Wisdom [belke bilik] is distinguished from the wisdom given to inferior beings, which returns to the Supreme Intelligence at Nirvana."[2] "Wisdom, then, which [is empty and yet is not emptiness] has no visible form is called 'Tao,'" says Kwan-tsze; "when influencing [converting] and nurturing men, it is called 'virtue;' when deciding between man and man, it is called 'justice;' when regulating men, it is called 'propriety.' Yet since it can neither be seen nor accurately described, how can men on earth know the fashion of it? It is everywhere [subtile] and, as it were, diffused. It is silent; the valiant cannot overreach it; and [man's] wisdom cannot search it out."[3] [Such passages, showing an earnest search after truth, are full of interest.] "In Him dwelleth the Spirit of Wisdom, and the Spirit of Intelligence, and the Spirit of Doctrine and Power, and the Spirit of those who are asleep in righteousness, and He will judge hidden things." "Blessed art Thou, Lord, O King; great and powerful art thou in thy greatness. Lord of all the hosts of Heaven! there is not anything too difficult for thee; there is no wisdom Thou hast not traversed; and Thou knowest, seest and hearest all things; and there is nothing hidden from Thee."[4]

23 I was set up from everlasting, from the beginning, or ever the earth was.

מִקַּדְמֵי אֶרֶץ, 'from the antecedents of the earth.' LXX. *πρὸ τοῦ τὴν γῆν ποιῆσαι.* Arab. 'from the first beginnings of the earth.'

[1] Tusc. Quæst. v. 3. [2] Tonilku yin ch. c. i. [3] Kwan-tsze, c. xxxvi. [4] Bk. Enoch, c. xlix. and lxxxiv.

"*From everlasting*," &c. "And the name of the Son of Man, who is above all, 'the Ancient of Days' was called before the Lord of Spirits. Before the sun was created, ere the signs and the stars of heaven were created, His name was called in presence of the Lord of Spirits."[1] For "before the earth and countries were created—before the revolutions of the universe were settled—before the wind blew—before the sound of thunder was heard—before the flash of lightning had shone forth—before the soil of Paradise was laid down—before the beauty of flowers appeared—before the hour of an earthquake was settled—before the host of angels was numbered—before the height (?) of the highest heavens appeared—before the measure of heaven was named—before the very traces of the world became known—and before the sealed ones who have treasured up their faith were sealed—then I considered that I alone did exist, and that besides me there was no other."[2]

"There is a Being," says Lao-tsze, indiscernible and undefined, who was born [existed] before heaven and earth. Oh, how calm, how subtile! He alone stands for evermore and changes not. He pervades all things and is in no danger. He may be said to be the Mother of the world. I do not know his name; I call him Tao [seeing all things come through him, I therefore call him Tao or 'way,' Comm.] In endeavouring to find a name, I call him Great. From 'Great,' I call him 'Imperceptible' [lost in expanse]; from this, I call him 'Distant' [beyond my reach]; yet although beyond my reach, I should say, nevertheless, that he returns [to me, is about me], and that Tao is eternal."[3] "No one gave to Tao his dignity nor to Virtue her honour; they are such in themselves from all eternity. Tao therefore gives life to all things; he supports them; he brings them up; perfects them, ripens them, nourishes them and protects them."[4]

"When the whole universe was still in darkness unseen and

[1] Bk. Enoch, c. xlvii. [2] Ezra (Eth.) iv. 1—13. [3] Tao-te-King, c. xxv. [4] Id. c. li.

imperceptible, as it were buried in sleep, then the Eternal, Himself indiscernible, brought it all into being."[1] "Then was Brahmā [the creator] born of the uncreated, eternal Brahmă."[2] "In thy body," said Rama to Vishnu, "I see the whole of this world, O Lord! thou who art indiscernible and without beginning, in whom I take refuge."[3] "There never was a time when I was not," said Bhagavān to Sanjaya, "or when thou and they were not. But know that that by which this universe was spread is imperishable; whose spirit passes from one body to another, like a man taking off old clothes and putting on new ones. Yet that He is unborn [eternal]; most ancient [first of all]."[4] "For the first of the four requisites for a competent Vedantist is, to distinguish what is eternal from that which is passing."[5] "And it does not behove any one to make out that he is not imperishable."[6]

"Πρεσβύτατον τῶν ὄντων θεός· ἀγένητον γάρ," "God is the most ancient of all beings, for he is unborn," said Thales; who, being asked what is τὸ θεῖον, the Godhead, answered: "That which has neither beginning nor end."[7] "In Holy Scripture [Zend Avesta] we learn that Ahura Mazda was always [eternally] in light. That light, where Ahura Mazda dwells, is called 'eternal light.' As to Ahura Mazda, this 'always' means unlimited Time. Moreover, we know that Ahura Mazda's absolute (or complete) rule [dominion, or creation of good] will endure in the coming life, and that it will proceed unlimited to everlasting. Whereas Angra Mainyu's creation [of evil, dominion] will end with Time, when the next life begins. And that is eternity."[8] "We praise unlimited Time, and long-ruling Time [9000—12000 years], and the sky (or firmament) which is self-governed [qadathem]."[9]

"I am heaven-born," says Hjam-dpal [Wisdom], "from

[1] Manu S. i. [2] Id. ibid., and Ramayana, i. lxx. 19. [3] Ramayana, i. xxxi. 12. [4] Maha Bh. Bhishma P. xxvi. 190. [5] Vedanta Sara, p. 2. [6] Maha Bh. Bhishma P. xxvi. 195. [7] Thales Mil. Sept. Sap. ed. Antv. [8] Bundehesh, c. i. [9] Kurshid Nyaish, 8.

heaven itself; I am the great lamp of intrinsic knowledge that sheds abroad a brilliant light, and the awful brilliancy of [intuitive or] foreknowledge; I am the lamp of men as 'lamp of knowledge.'"[1] "I wear the diadem of knowledge; I free from sorrow; I cleanse altogether from all defilement; I dwell in heaven as an equal; and being free from all intellectual darkness, I reckon the three times [past, present and to come] as no time [eternal]; I am the head of all headed beings endued with qualities; and I dwell chiefly in the way to heaven."[2] "I am Prince of the most perfect, and am chief among the pure and holy."[3]

"The Lord," says Dioscorus, "exists in His kingdom, world without end. Before the dawn and the morning, before the day and the night, and before the angels were created, the Lord existed in His kingdom. Before the sun and moon, and the stars, when as yet no heavenly bodies revolved in their courses, the Lord existed in His kingdom. Before the heavens were created, when as yet no verdure had sprung from the earth, the Lord existed in His kingdom. Before the beasts that move and the birds that fly, and before the beasts that are in the sea, the Lord was in His kingdom. Before He had created man in His image and similitude, and ere man transgressed His commandment, the Lord existed in His kingdom."[4] "I believe," says Claudius, king of Ethiopia, "in one God, and in His only Son Jesus Christ, who is His Word, His Power, His Counsel, and who is His Wisdom, who was with Him before the creation of the world."[5]

Regarding the creation of man to till the earth, we read in the Yaçna that "Geus Urva, the soul of the cow [or the genius of the earth], calls upon you two, Ahura Mazda and Armaiti [Wisdom], and asks: Wherefore have you formed me, and who created me? Then the Creator of the cow asked the pure [Armaiti]: Where hast thou a lord of the earth [to till

[1] Hjam-dpal, fol. v. [2] Id. fol. vi. [3] Id. fol. v. [4] Lit. (Eth.) S. Dioscori Pat. [5] Confes. Fid. Claud. reg. ceth.

it]? Then Ahura Mazda, who knows the end [of all things] in his wisdom, said [to Geus Urva]: There was no lord known, nor any ruler in holiness; but I created thee for the [benefit of the] hard-working husbandman."[1]

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

Ver. 26. וְחוּצוֹת, 'wide, open, uncultivated places.' LXX. ἀοικήτους, 'uninhabited places.' Arab. 'open country, wildernesses.' וְרֹאשׁ עַפְרוֹת תֵּבֵל, 'and the head of clods of earth' [beginning of cultivation, as in Job. xxviii. 6. עַפְרוֹת זָהָב, 'lumps, or ingots of gold.'] תֵּבֵל is here poetically for אֶרֶץ.

Ver. 24. "At the time of the origin of heaven and earth," say the Japanese, "there was in the high waste expanse of heaven a god by name 'Ame-no mi-naka nushi-no mikoto,' the supreme middle Lord of heaven, and two other gods with him. The 'land' was then young, and the surface was like a fatty substance floating about like a star-fish. By-and-by this became the earth, and the sky rose above; and from this sweet fatty substance came forth reed-like beings, whence grew gods, and in time also men and women, &c., whose progenitors were Izanani and Izanagi his sister." In another work (evidently borrowed from the Chinese) we read that "at the time of creation heaven and earth were light; the thin part rose and formed heaven, and the thick and muddy portion sank and became the earth. Heaven then became the Yo [male principle], and the earth the In [female principle]," &c.[2] "Heaven and earth being finally severed from each other, there sprang up a thing like a rush that became the god 'Kuni-toko-datsi-no

[1] Yaçna, xxix. 1, 2, 6.

[2] Motsu i, p. 1; and Pfizmaier, Theogonie d. Jap.

mikoto,' 'the god of the unchanging establishment of the kingdom.' This god was the parent [origin] of men; and Nippon [Japan] was also called 'Ashi-wara-goku.'"[1] [For more of this, see Pfizmayer's 'Theogonie der Japaner,' Wien.]

"*When there were no depths*," &c.

"No— — ποταμοῖο ῥέεθρα
'Ωκεανοῦ, ὅς περ γένεσις πάντεσσι τέτυκται,"[2]

"none of the floods and currents of Ocean, the origin of all things." "Zarathustra asked Ahura Mazda, What word was it that thou spakest to me, thou who wast before heaven was, before the waters, fire, and the pure man [gaya maretan], mankind, and all embodied creatures were made?"[3] [This is the beginning of the Ahuno-vairyo, v. 27—53, one of the most solemn prayers offered by the Parsees.] "As to Tao," says Hwae-nan-tsze, "his height is unlimited, not attainable; his depth is unfathomable; he envelops heaven and earth as a child in the womb. He bestows everything, though he has no form; for all things are born [proceed] from Tao."[4]

"The earth, once freed from the waters by Brahmā, floated like a great ship; but owing to its bulk, it could not float about. Then having levelled it, he created mountains upon it. First [or formerly] by a burning process [or creation], and then by a submarine one, fire. By means of this submarine fire, the mountains were dried on the surface of the earth; and the rocks submerged in the ocean became compact by the effect of the air, and trees began to grow," &c. "And wherever mountains were established, there they became immovable. After that, the earth was divided, and the seven 'Dwipas' [lit. 'islands,' the seven divisions of the world into islands, every one separated from the next by an ocean] were all marked out."[5] "Heaven made a high mountain, and a great king tilled it."

Ver. 26. "*The earth*, &c. "The [black-skin] covering of

[1] Motsu i, p. 2. [2] Il. ξ'. 245. [3] Yaçna, xix. 3. [4] Hwae-nan-tsze, c. i. [5] Markand. Pur. c. xlvii. 11—13.

the earth is the table to which God calls all people alike."[1] "Brahma developed in and out of the egg floating on the chaotic waters, like one who under water, when coming out of the water, is said to be born of the water. Brahma threw aside the [nature-lord] water; and because he showed forth the field of the earth he is called Kshetrajna [Kyetrogyo], 'clever husbandman.'"[2] "Tell me, O Alvis, the name of the earth, heaven," &c., said Vingthor. "The earth," answered Alvis, "is called 'jorth' [yorth] among men, but 'föld' (field), land among the Æsir [gods]. And heaven is called 'Himinn' [covering] by men, but 'hlyrnir' [a shed] by the gods; 'uppheimr,' upper [home] world, by the Jötuns [giants, first created]."[3] "At that time there was no 'non-existence' and no 'existence.' There was no firmament, expanse, nor aught else. Where was that which enveloped it? Where, in whose receptacle, were the waters? What was that profound mystery? There was no death, no immortality. He alone drew no breath [lived, existed without breathing] in his own nature self [self-possessed, self-existent]. Beside him [or it] there was no one. All that was one darkness on darkness."[4]

"Νύκτα θεῶν γενέτειραν, ἀείσομαι ἠδὲ καὶ ἀνδρῶν,"[5]

"I will sing Night," said Orpheus (?), "the mother of gods and of men."

"Then Hiranyagarbha [Brahma] appeared: he was the first-born of all; he was Lord."[6] "To whom those of old offered sacrifices, seeing him with the mind [as with] the eye."[7] "Once there was no day, no night, no sky, no earth, no darkness, no light—but only that Brăhmă [pradhānikam—Pumān]: male supreme Spirit and Lord, who is not obtainable by hearing or intellect."[8] "And the [mystic] syllable OM is defined to be the immutable monosyllable Brăhm [or Brăhmă]. This word Brahmă is derived from 'vriha,' to increase, and

[1] Bostan, pref. [2] Markand. Pur. cxlv. [3] Alvismál, 10—12. [4] Rig V. viii. skta. cxxix. [5] Orphic Hymn, iii. [6] Rig V. viii. skta. cxxi. 1. [7] Id. skta. cxxx. 6. [8] Vishnu Pur. i. 2, 23.

from the power of giving increase to all things."[1] "At that time this earth was free from sin, without a [bubble] speck of it, and pure. Beings endued with a soul moved about in the heavens; they were in general like brilliant gods; sin, however, came in through theft, that drew out [burst] the bubble. Then beings with upper limbs [arms and hands, or wings] and beaming of their own light, went about the sky—lived whole 'kalpas' [thousands of years], and ate of the earth that tasted like honey," &c. "At that time there was neither sun, moon, nor stars; no day and no night; all was sea, and a wind blew over it, and on the surface was [matter] formed like cream on hot milk," say the Buddhists, &c.[2]

"I," says the god of Egypt, "am Tum, alone in Nu"—"he who [hung] raised heaven for the march [progress, or sailing] of his two eyes [the sun and moon]."[3] "But Thoth is also said to have lighted up darkness, when as yet there was no solar orb."[4] "O, Ahura Mazda," says the Parsee, "we extol in the highest praises thy body, the most beautiful of all bodies, the greatest of the great of these lights, which we call the sun."[5] "They [the righteous] ascertain all that is done in heaven; how the luminaries that are in heaven are invariable in their courses; how every one rises and sets as appointed, each at its own time, without any one transgressing the command given them."[6]

27 When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth.

28 When he established the clouds above: when he strengthened the fountains of the deep:

Ver. 27. בְּחַקְקוֹ חוּג, 'when he described a circle (or circumference) over the face of the deep.' חוּג, 'a circle,' is by some taken as the root of ὠκεανός, 'ocean,' as surrounding the habitable earth. Accord-

[1] Vishnu Pur. iii. 3, 11. [2] Dulva, v. fol. 158. [3] Pap. Sutimès, pl. ii. l. 6, 7, 8, and Dublin Pap. iv. [4] Hym. Mus. Tur. Zeitschr. Dec. 1864. [5] Yaçna, lvii. 22. [6] Bk. Enoch, c. ii.

ing to Hesiod, Gaia (the earth) that came out of Chaos, produced high mountains, the sea, the high seas (πέλαγος), and in union with heaven brought forth ὠκεανὸν βαθυδίνην, 'deep-eddying ocean.'[1] The Arabic renders the Hebrew exactly, but the LXX. read: 'when He established His throne upon the winds.'

Ver. 27. "*He set a compass,*" &c. "Tao," says Hwae-nan-tsze, "covers [embraces] heaven and earth. He envelops the four quarters, and is divided into the eight points. He overspreads the three lights [sun, moon and stars]; mountains for his height; whirlpools for his depth; the beasts of the field for his going [moves them]; birds for his flying. The sun and moon for his brightness! The planets for his march! Immense! Infinite! He gives birth [existence] to all things, and yet himself has nothing [apparent]. He changes and perfects the form of everything, and yet is not [seen]—lord over all" ["and through all," adds Cleanthes,

"— ὃς διὰ πάντων
Φοιτᾷ—ὕπατος βασιλεὺς διὰ παντός·"[2]]

"He bestows abundantly, and yet is never exhausted [lacks nothing]. He contains the Yin and the Yang within himself."[3]

"It is Indra," says the Brahman, "who supports the earth, and by his innate power [supports also] the sky like a covering."[4] "He, the One to whom heaven and earth bow."[5] "When thou, O hero [Indra], didst fill the ocean [pouring in the water gradually]."[6] "He, the upholder of heaven and earth, overspread them with his brilliancy, scattering the malignant darkness[es], he pervaded [all things]."[7] "Supreme over all, and sufficient for the protection of this world, which he, the Father [or preserver], made with his two arms for the sake of men," &c.[8] "He caused the sun to be born [exist]."[9] "Lord [overcomer] of all, lord of wealth and of men, of all," &c.[10] "O ye men, Indra is he in whom to have faith. Indra is he

[1] Hesiod, Theogon. 131—134. [2] Cleanth. Hymn in J. 4, 12 sq. [3] Hwae-nan-tsze, c. i. [4] Rig V. md. i. skta. clxxiii. 6. [5] Id. md. ii. skta. xii. 13. [6] Id. ibid. skta. clxxv. 9. [7] Id. ibid. skta. xvii. [8] Id. ibid. skta. xvii. 6. [9] Id. ibid. skta. xix. 3. [10] Id. ibid. skta. xxi. 1.

who brought forth the sun and the dawn, who commands the waters."[1] "He, the upholder of heaven and earth." "There in the deep, slumbers Keshava [well-haired, a name of Vishnu] and the host of like enemies. There also lie, for refuge, winged mountains and subterranean fires. Oh! how wide, how immense! and what burden the body of Sindhu [the ocean] has to bear!"[3] Since "Vishnu, in the shape of a huge boar, brought out the earth from the depths below on his tusks," &c.; "and placed it upon the waters, on which it floats like a large ship," &c.[4]

"But the seven spheres with the Pātālas [hells] are of equal dimensions with the egg of Brahma"[5] [that floated on the chaotic waters of Nara, in which Vishnu dwelt as Brahma or Nārāyana[6]]. "The two shells of this egg contain all that is above and below. Beyond is Mind, Pradhāno [the supreme], Vishnu;"[7] "who is a personification of Time;" "who is before the finite spirit [of man], and is himself the Supreme Soul."[8] "But Vrihaspati, with Indra, did send down the ocean of waters, enveloped in darkness."[9] "He [Ahura Mazda] came as first designer when he endowed the luminaries of heaven with brilliancy. He who in his wisdom created purity, wherein he rules (or holds) the best Spirit. Thou, O Mazda, gavest them [the two creations of heaven and earth] increase after a heavenly manner; thou, Ahura, who art Lord."[10] "Wisdom is like Shiva among the deities of heaven, and is the holder of the four corners of the globe."[11]

"Κάλλιστον κόσμος, ποίημα γὰρ θεοῦ:"[12]

"The universe is a most beautiful thing," said Thales; "for it is God's workmanship." "Some deluded bards say that one's own nature, others that Time [is the origin of all things].

[1] Rig V. md. ii. skta. xii. 5. [2] Id. md. iii. skta. xlix. 4. [3] Nitishataka, 68. [4] Vishnu Pur. i. 4, 25, 45. [5] Manu, i. [6] Vishnu Pur. i. 2, 53, 54, and Maha Bh. Vana P. 15,819. [7] Vishnu Pur. ii. 6, 19, 20. [8] Id. i. 3, 5, 9, 34. [9] Rig V. ii. skta. xxvi. 18. [10] Yaçna, xxxi. 7. [11] Hjam-dpal, fol. viii. [12] Thales Mil. Sept. Sap. ed. Antv.

But it is the glory of God in this world, wherein the wheel of Brahmă revolves. [Comp. τροχὸς γενέσεως.] For he is the beginning, and the cause whereby soul and body are united. He is seen beyond the three divisions of Time [past, present and to come], himself without Time [eternal]."[1]

Ver. 28. "*When he established*," &c. "Indra was making a covering [clouds?] in the sky."[2] "If," says Anhuma [Hormuzd], "clouds are by me made to carry about rain on this earth, and to move at [my] pleasure, cannot I work the resurrection?"[3] "Wisdom, the joy of the three worlds, is as white as white clouds, and light as the good light of autumn months."[4] "O Lord, who abidest for ever, at whose command fire and wind appear, Thy voice is strong, Thy words endure, and Thy decree is powerful. Thy commandment is terrible; it dries up the deep, and Thine anger melts down the mountains."[5]

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

"*When he gave*," &c. "Indra," says the Brahman, "gave the earth and heaven, the sun, also the cow that feeds many, plants, days, trees, the air, and divides the cloud [for rain]."[6] Yet "Heaven, thy progenitor [O Indra], thought—[he is] a valiant hero! The maker of Indra is a finished workman."[7] "Then powerful Armaiti [Wisdom] gave firmness to the body; let her be to thee (or 'let thy having her'—a difficult passage), be as when thou first camest forth to create [all things]."[8] "The father of rivers [the ocean] having been once restrained within narrow bounds, never surges beyond the limit of his own shore [or strand], out of regard for the pledge he gave."[9]

[1] Swetasw. Upd. vi. 1. [2] Sāma V. Prapat. ii. 1, 3, 7. [3] Bundehesh, c. xxxi. [4] Hjam-dpal, fol. viii. [5] 1 Ezra (Eth.), c. viii. 26, 27. [6] Rig V. md. iii. skta. xxxiv. 8. [7] Id. md. iv. skta. xviii. 4, 12, and md. vii. skta. xx. 5. [8] Yaçna, xxx. 17. [9] Rāmāyana, ii. xiv. 6, and xii. 41.

"For Brahma made heaven and earth, and the permanent abode of the waters."[1]

"Tell me, Alvis, what is the name of this 'marr' [mare, mere]? Men, said Alvis, call it 'sae' [sea], but gods call it 'sîlægia,' ever-flowing [or 'ever settled down,' or 'laid for ever']."[2] "He who made firm the moving earth, who quieted the angry mountains, who spread far and wide the space under heaven [antariksham], and established the firmament of heaven [dyām], he, O ye men, is Indra."[3] "He is One to whom heaven and earth do bow."[4] "Indra is he who supports heaven, and pours forth water for the food and support of man."[5] "Vishnu, however, is that supreme Brăhmă, eternal. He then existed in the form of Pūrusha [the soul, man, the Supreme Being]. 'Pūrusha' is the form of the supreme Brăhmă."[6] "This immortal, imperishable Brăhm is neither in the earth nor in the sky, nor yet in the sea; yet it supports the water of it. The form of it is not seen in the stars, nor in the clouds, nor yet in the gods; not in the moon, nor yet in the sun, nor in the four Vedas. Let the brahmachāri contemplate [dhruvan tat] that everlasting, eternal One in himself," said Sanatsujata.[7]

"That soul [perfect soul] by virtue of the law of immortality, as Ruler over the whole universe, over what has been, and over what is to be: I know him, undecaying, ancient, of old; the soul of all, all-pervading by virtue of his power—whom those who know Brăhmă call unborn, eternal."[8] "It is Indra who established the sky [in the space] without beams, who filled the wide heaven and earth. He upheld the earth and spread it out."[9] "He, the bull Indra, filled the earth [and sky] with his own brilliancy, and after dissipating evil darkness[es] occupied [pervaded all things]. He stayed the wavering mountains, directed the downward flow of the waters. He

[1] Manu S. i. 13. [2] Alvismál. 23, 24. [3] Rig V. ii. skta. xii. 2.
[4] Id. ibid. 13. [5] Id. i. skta. cxxi. 2. [6] Vishnu Pur. i. 2, 23.
[7] Maha Bh. Udyog P. 1710. [8] Swetaswat. Upd. iv. 15, 21.
[9] Rig. V. ii. skta. xv. 2.

established the earth, and by his wisdom he established the heavens."[1] "As the waters of the deep sea into which all rivers, streams and brooks flow, do not pass the strand, so also the great and good man, had he all the wealth of Jambudwip, would not transgress in his conduct through pride."[2] "As the water of the sea does not transgress the shore, so Menilksami never grew proud," &c.[3]

[See the account of the Flood foretold to Manu by the fish, that told him to make for himself a great ship, into which he was to go, with seven Rishis, and take with him seeds, &c. The highest peak of the Himalaya is so called from the Rishis making fast the ship there].[4]

30 Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

וָאֶהְיֶה אֶצְלוֹ אָמוֹן, from the root אָמַן, which implies both 'firmness, faith, workmanship, nursing,' &c. אָמוֹן is rendered 'nursling,' 'brought up,' as by A.V. But this clearly does not suit the context, with which אָמוֹן, the same as אָמָן, 'workman, architect, builder,' agrees better; 'a trusty, faithful assessor, architect and helper,' inasmuch as 'the Wisdom of God' is He who from all eternity was one with the Father, who 'by Him [and with Him] made the worlds.' Heb. i. 2, Col. i. 16, &c. This passage may then be rendered: 'I was at His side [as] trusty and faithful artificer, working with Him ['in wisdom hast thou made them all,' Ps. civ. 24] and for Him' ['who by wisdom made the heavens,' Ps. cxxxvi. 5]. The Chaldee renders it well: 'I was at his side, מְהֵימַנְתָּא, faithful and trustworthy' [fem. agreeing with 'Wisdom,' fem. also]. Syr. 'I was possessed by him [with him].' Arab. 'I was with [or by] him working' [or 'as maker']. Vulg. 'cum eo eram cuncta componens.' Copt. 'I [Wisdom] arranged, formed all those things with him.' Another Arabic copy reads: 'I was by him,

[1] Rig V. ii. skta. xviii. 4, 5. [2] Subhashita, 85. [3] Kusajat. 15, 37.
[4] Maha Bh. Vana P. 12,751, 12,772, 12,795.

arranging for him.' Armen. 'I was with him adapting, arranging.' All these follow, more or less, the LXX. ἁρμόζουσα, 'arranging.'

This rendering may bear on נַעֲשֶׂה אָדָם, 'let us make man,' Gen. i. 26; and on הָבֶה נֵרְדָה, xi. 7, &c. And though אָמוֹן is masc., it may be said of חָכְמָה, fem., as well as 'Sapientia hominis custos et procreatrix,'[1] or as 'Artifex omnium natura;'[2] or as the Greek θεὸς σοφία, Wisdom. 'Çpenta Armaiti,' pure, supreme holy Wisdom, is said in the Yaçna to be "the beautiful daughter of Ahura Mazda;"[3] "with or through whose arms He works mighty deeds."[4] [With her as 'nursling' אָמוֹן, ἐγκόλπιος. Comp. S. John i. 18.]

"The Sage asked the Spirit of Wisdom, saying: Why is it that the knowledge and skilful workmanship of the heavens and of the earths [worlds] are both coupled with thee? Then the Spirit of Wisdom answered: It is because from the very first I, the original Wisdom, was with Hormuzd, before the heavens and the worlds, and ere he, Creator, created the yazads [presiding deities] creations in heaven and earth, and all other creations, through the power, energy, wisdom and skill of me, original Wisdom, by whom He holds and keeps them going."[5]

Ver. 31. וְשַׁעֲשֻׁעַי אֶת בְּנֵי אָדָם, 'and my delights were with the sons of men,' cannot apply to the time spoken of, before the earth was made. But it must be said prospectively and prophetically of the day when, 'in the fulness of time,' He, who is 'the Wisdom of God,' the 'Lamb' also, 'fore-ordained before the foundation of the world,' should come to our earth, be born, dwell, suffer, die and rise again, in love for the lost sinners He delighted to save.

"When the Lord," says the author of Mishle Asaph, "had in his heart to found the heavens and the earth, He called Wisdom to his side and said to her: 'Daughter, I have it in my heart to build a dwelling-place; now therefore walk at my feet and continue with me that I may take sweet counsel with

[1] Cic. de Finib. 4. [2] Pliny, ii. 1. [3] Vendid. xix. 45, 56; Yaçna, xliv. 4. [4] Id. xlvi. 2. [5] Mainyo i kh. c. lvii.

thee. For I will do nothing without thee; I will do all thou sayest; not one of thy words shall fall to the ground.' Wisdom worshipped Him and said: 'Behold thy maid-servant, to fulfil all thy pleasure.' From that time Wisdom was with the King in all his works. She counselled about the heavenly bodies that they should not 'entangle' their courses," &c.[1] "Mandju Sri [Hjam-dpal], Wisdom, is patron of the works done by Buddha [and teaches to do them perfectly],"[2] "and is parent of all perfections,"[3] "and chief of things incorporeal and corporeal, of bodies, and, in the end, Judge of the body."[4]

"The order [command, decree] of Heaven," says Confucius, "is called 'Nature.' Tao [the way] is to follow that nature, and 'teaching' consists in conformity to that decree from Heaven." On this opening chapter of the Chung-Yung, Kiu O says: "These three sentences are three luminaries. What then is Heaven? Kufu-tsi [Confucius] says it is Heaven that makes the four seasons and causes all things to be. And the 'Invariable Mean' (or Mid-way) is this decree from Heaven."[5]

Ver. 31. "O Mazda, thou didst at first create us, and the body of the world [bodily world], and intelligences, by thy Spirit, and by it gavest power of life to beings with bodies."[6] "What is 'shitugen?' asks the Buddhist. Answer: It is the high (or divine) body of precious man." "This body consists of two parts, and the mind of three; five parts in all. And the precious body of man is of two different qualities. Either 'troubled' [disordered] and liable to obstacles [in the way of final happiness]; or it is of 'good form and appearance,' and nearer to final emancipation [purified by transmigration]."[7] "I, Hjam-dpal [Wisdom], am he who gives thoughts of joy and of delight" [to the sons of men]."[8]

[1] Mishle Asaph, viii. 5—8. [2] Hjam-dpal, fol. ii. [3] Id. fol. v. [4] Id. fol. ix. [5] Kiu O do wa, vol. i. serm. 2. [6] Yaçna, xxxi. 11. [7] Tonilkhu yin chim. iii. [8] Hjam-dpal, fol. i.

32 Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

"*Now therefore*," &c. "An ignorant man," says Manu, "is a child, and he who teaches him is a father. Therefore do men thus address a simple one as 'child' and his teacher as 'father.' For greatness is not in years, in grey hairs, wealth or kindred; but, said the Rishis, he is reckoned great among us who has read the Vedas and their Angas [lit. 'members,' explanatory literature]. The merit and excellence of Brahmans then is in their learning; of 'kshatrias' [military caste], in valour; of merchants, in their wealth; and of 'sudras' [lowest caste], in their birth."[1] "Since you have shown respect for me," said Buddha to the gods, "make assiduous efforts to practise this law which you have heard; and you will really receive endless good."[2]

Ver. 33. "Hear what is good, however little it be; it will yield true greatness."[3] "What support a staff is in a slippery place, such is a word [of advice] from one who walks orderly." "If thou art ignorant, hearken; it will be a help to thee in difficulty."[4] Tsze-hea [Confucius's younger brother] said: "Study extensively, and with a fixed purpose; inquire earnestly and give your mind to it, and good motives will of themselves settle within you."[5] "Read [study] the dead [ancient] authors."[6] "There is nothing like it," said Confucius."[7] "Wherever a pandit endued with knowledge is heard of, thither let all who are eager to learn, make every effort to go."[8] "Take warning for the present, and learn for information [or correction]."[9] "If not skilled, learn; if dirty, wash; if you do not know, inquire."[10] "But do not answer before you

[1] Manu S. ii. 152. [2] Rgya-tcher r. p. c. iv. [3] Cural, 416. [4] Id. 414, 415. [5] Ming Sin P. K. c. ix. [6] Nitimala, ii. 19. [7] Quoted at greater length above, p. 18. [8] Lokaniti, 8. [9] Finnish pr. [10] Hill prov. 34.

are spoken to; and when in presence of your teacher, listen with humility."[1]

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall obtain favour of the Lord.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Ver. 36. וְחֹטְאִי, lit. 'and he who misses me,' who fails to 'hit,' to find me and to hearken to me. LXX. οἱ ἁμαρτάνοντες εἰς ἐμέ. חֹטְאִי, 'he who misses me' (like ἁμαρτάνω, said of an archer who misses his object, and of the arrow that does not hit it), is here in antithesis to מֹצְאִי, 'he who finds me.' The Arabic reads it much in this sense: 'and he who errs from me.'

Ver. 34. "*Watching*," &c. "If thou art about the palace," says Ptah-hotep, "standing or sitting is better than running about. Stray not; it would be thy dismissal. Be ready when called [watch for the coming of an order], for wide is the place of calling [the courts of the palace]."[2] ['Watching' and 'a watchman' in Ethiopic is 'a man of eyes,' an 'eye-man.' Thus the Lord said to Ezekiel: "I have made thee [a man of eyes] a watchman over the house of Israel," Ezek. iii. 17, xxxiii. 7]. "Say not disparagingly, What good have we received [seen] from our fruitless waiting at the king's [Wisdom's] gate? Wait, and you will be raised to royal favour."[3] "Wise men go in at the door of the houses of their friends; but of their enemies, elsewhere," said Krishna to Jarasandha.[4] "Self-restraint liberality and watchfulness," said Vidura to Dhritarashtra, "are the three horses of the Brahman, who stands in his mental chariot, holding in hand the reins of a good disposition; and free from the fear of death, he thus goes to Brahmalōka [heaven]. This gives fearlessness to all beings."[5] "And the

[1] Japan. pr. Rodr. p. 95. [2] Pap. Prisse, viii. 2, 3. [3] Niti neri vilac. 49. [4] Maha Bh. Sabh. P. 852. [5] Maha Bh. Stri P. 186.

love of generous virtue is better than that of father and mother for their children, for it only ceases in death," said the tortoise to the deer.[1]

Ver. 35. "*Findeth life*," &c. Confucius said: "If I heard the right way in the morning, and died in the evening, that would be enough."[2] And Lao-tsze: "Heaven is Tao, and Tao is long life; for until death the man [who has Tao] will not be exposed to danger."[3] "He who [follows me] is obedient here below, shall yonder [in the next life] be joined to [or dwell with] Wisdom."[4] "Wisdom [serves well] works to the advantage of all intelligent men; does not restrain [or deny] the use of the best knowledge, and possesses the rule of the heart of all sensible beings, and is the understanding of the heart of them all, and resides in the heart of them all; makes them all live in harmony together; rejoices them all, and pleases them all."[5] "Deign, O exalted Lord," said Ananda to Buddha, "to teach us the good word of 'the water of life,' for the wealth of all living things."[6]

Ver. 36. There is no greater happiness [source of prosperity] than virtue; there is no greater source of loss [destruction] than to forget its teaching."[7] "And if a man loves himself, let him not commit an evil action, however small."[8] "Laying aside good [virtue] and not practising it, may be called self-robbery."[9] "The mortal," said Nalus to Damayanti, "who does anything disagreeable to the gods, goes to the death."[10] "The intelligent being who commits sin shall fall into hell." "So spake Sems-chan-chhen-po [Being of great sense, intellect] after his second birth in Dgah-ltan [the abode of joy]."[11] "And he who commits his soul [himself] to his passions, falls into the deepest abyss."[12] "It is not Creon who is the cause of thy woe," said Teiresias to Œdipus, "ἀλλ' αυτὸς σὺ σοί, but thou art the cause of it to thyself."[13]

[1] Calilah u Dimn. p. 177. [2] Shang-L. iv. 8. [3] Tao-te-King, c. xvi. [4] Yaçna, xxxi. 9. [5] Hjam-dpal, fol. ix. [6] Altan Gerel, sect. x. fol. 207. [7] Cural, iv. 2. [8] Id. xxi. 209. [9] Hien w. shoo, 62. [10] Maha Bh. Vana P. 1266. [11] Dsang-Lun, fol. 18. [12] El Nawab. 83. [13] Œdip. Tyr. 379.

CHAPTER IX.

1 The discipline, 4 and doctrine of wisdom. 13 The custom, 16 and error of folly.

WISDOM hath builded her house, she hath hewn out her seven pillars:

2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

"*Wisdom hath builded*, &c. בֵּיתָהּ, 'her house.' 'With (or by) wisdom the Holy and Blessed One built the universe,"[1] her house. "'Ο κόσμος, so called from its perfect order and beauty, πότερον ἦν ἀεί, ἢ γέγονεν; did it always exist, or did it come into being? Γέγονε. It was brought into being; the Maker of this universe, which is the perfection of beauty, is good; and in making it He had regard to an everlasting (ἀΐδιον) model," says Plato.[2] עַמּוּדֶיהָ שִׁבְעָה, 'her seven pillars'—"the seven days of the beginning"[3]—"the six days of work and one of rest at the creation; seven days of the week instituted for ever."[4]

"The good that wisdom does is compared, in a Buddhist work, to a man of mean antecedents, whose ancestors and parents were poor and despised, but who, when under the influence of wisdom, would, as it were, dwell at ease, without anxiety or trouble, in a lofty house of gold, with seven joists [or rafters] well fitted together, and there live happy," &c.[5]

[1] R. S. Yarchi. [2] Plato, Tim. 28. [3] R. S. Yarchi. [4] Tevunath Mishle, ad l. [5] Tsagnay J. Thera, 27.

In more than one sense Wisdom may say of her house:

"Aureum
Mea renidet in domo lacunar,
(Et) trabes Hymettiæ
Premunt columnas ultima recisas
Africa."[1]

"Let thy house," say the Rabbis, "be for an assembly of wise men."[2]

[S. August. *De Civit. Dei*, lib. xvii. c. 20. S. Cyprian, *ad Quirin.* lib. i. c. 20, ii. 2; *Ep.* lxiii. S. Isidorus Pelus. Ep. lib. ii. 3; about ἐκέρασε, and i. 68.]

Ver. 2. "She hath killed her מִבְחָהּ [beasts for] meat." "πίονα βοῦν πενταέτηρον,[3] a fat ox five-year old." "Tae-kung says: There ought to be no difference among guests, between relations and acquaintances; all who come should be well received,"[4] and all feasted alike, "a feast of fat things full of marrow, of wine on the lees well refined;"

"ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραιράων,
πίνοντες κρητῆρας ἐπιστεφέας οἴνοιο."[5]

מָסְכָה יֵינָהּ, "she hath mingled her wine," as explained by R. S. Yarchi, מזגה במים כמו יין חזק שאינו ראוי לשתות חי, "she mixed it with water, as wine is so strong that it is not desirable (or convenient) to drink it pure,"[6] in accordance with the custom prevalent in all countries that grow generous wines; in order to favour drinking. Good wine alone was thus treated; for "tanquam levia quædam vina nihil valent in aqua, sic—magis gustata quam potata delectant," says Cicero.[7] In any case, however, the quantity of water was mixed with the wine according to certain rules, some of which are given by Athenæus and others; the wine being reckoned better or worse, as it was mixed with less or more water [S. John ii. 10].

So that מָזַג, like κεράννυμι, to mix water with wine, was used for 'pouring wine into the cup;' and מֶזֶג מִזְגָהּ, like κρᾶμα,

[1] Hor. Od. ii. 18.
[2] P. Avoth, B. Fl.
[3] Il. β. 403.
[4] Hien w. shoo, 124.
[5] Il. θ'. 231.
[6] R. S. Yarchi, ad. l.
[7] Tusc. Q. v. 5.

'mixture,' became the common term for wine drunk at meals. The custom was, as Xenophanes tells us—

"οὔδε κεν ἐν κύλικι πρότερον κεράσείε τις οἶνον
ἐγχέας, ἀλλ' ὕδωρ, καὶ καθύπερθε μέθυ"—[1]

"to pour the water first into the cup and then wine on the top of it"—when left to every guest to temper his wine after his own taste.

Wine thus treated, however, was מָהוּל, 'cut or killed,' מערב במים, 'mixed with water' [Targ. Is. i. 22], to distinguish it from יין חי, 'live, or living wine,' pure wine. Ἀπώλεσας τὸν οἶνον ἐπιχέας ὕδωρ, 'thou hast lost (or ruined) thy wine by pouring water into it,' says the adage.[2] So also in Arabic, wine is said to be "strangled with cold,"[3] that is, says the Commentary, "mixed with water." Arabs also use the terms 'to kill' wine for mixing water with it. In Ethiopic, it is said 'to defile wine.' And the LXX. render Is. i. 22, "οἱ καπηλοί σου μίσγουσι τὸν οἶνον ὕδατι, thy tavern-keepers mix thy wine with water." [Compare 2 Cor. ii. 17, "We are not καπηλεύοντες, in the habit of adulterating the word of God," as tavern-keepers adulterate their wine.]

This mixture of wine and water was so thoroughly depreciated, although in common use, that one of the features of βδελυρία, abominable or disgusting conduct, was, according to Theophrastes, either to sell κεκραμένον τὸν οἶνον, wine thus mixed with water, or to offer it to a friend."[4] Nay, "when Arda Viraf went into the nether world, he saw there the soul of a man who was ever measuring dust and ashes with a bushel. What had he done? asked Arda Viraf. Srosh answered: When on earth he sold short weight, and mingled water with his wine."[5] "In the 'Words of the Wise,' however, it is said: In the days of harvest [in summer] wine should be mixed with water, but [in winter] in the rainy season, strong wine is [praised] proper."[6] "When the thistle blossoms, when

[1] Xenoph. col. 23. [2] Adag. p. 97. [3] Caab. B. Zoheir. 4.
[4] Theophr. Char. 12. [5] Arda Viraf. nam. xxvii. [6] Dibre hakh. p. 13.

the cricket sings all day, and the Dog-star dries up everything, then sitting in the shade, facing the breeze, by a running brook," says Hesiod,

"τρὶς δ' ὕδατος προχέειν, τὸ δὲ τέτρατον ἰέμεν οἴνου,"[1]

"pour into thy cup three parts of water and the fourth of wine." "For the wise say that wine which is not mixed with water is 'a violent king;' but wine mixed with water is a 'righteous king.'"[2]

"Wine and honey are bad for children, but good for old people," says Maimonides; "and in the hot season one should eat and drink only the half or the two-thirds of the same in winter."[3] But wine already mixed with water was not allowed to be sold in shops. It was to be sold pure, and then to be mixed by those who bought it, for their own use.[4] And as to the mode of drinking, "he who drinks his glass at one gulp is a glutton; he who drinks it in two is polite; he who does it in three is a clown,"[5] according to the Rabbis.

Such being the case as regards wine mingled with water, only pure wine was allowed for offerings in the Temple, and among the heathens to their gods. R. Salomon [in Numb. xv.] teaches that the wine offered in libations was never mixed with water, neither was any of it poured upon the fire, but it was poured at the foot of the altar."[6] How, then, are we to account for the angels who, according to R. Jehudah Ben Bethir, "ministered to Adam in the Garden of Eden, roasted his meat and mingled his wine?"[7] Was it with water? or more likely with sweet spices? "When the Shah of Yemen welcomed the sons of Feridun, he scattered jewels before them, and mingled musk with their wine."[8] "As Zohak drank it a whole year."[9] Like Hafiz,[10] who "made happy [pleased] with musked wine [mishkeen] the smelling organs of his life." Or "[mull] wine, or

[1] Hes. ἐ. κ. ἡ. 594. [2] Matshaf. Phal. (Eth.). [3] Halkut Deh. xii. [4] Baba metzia, xi. p. 128. [5] Pesachin, c. vii. in Othonis Lex. Rab. p. 667. [6] Id. ibid. p. 577. [7] Avoth R. Nathan, fol. 2. [8] Shah nameh, p. 54. [9] Id. p. 24. [10] Hafiz. Diw. Dal. 101.

spirituous liquor well mixed up [or tightly] with sugar."[1] Wines also of different sorts were mixed together. Thus Martial—

> "Nos bibimus vitro, tu myrrha, Pontice, quare!
> Prodat perspicuus ne duo vina calix."[2]

But it was offered ἄκρατον, unmixed, pure, to the gods, a cask of old wine being considered θεῖον πότον,[3] drink fit for the gods, or 'divine drink,' and to them were σπονδαὶ τ' ἄκρηται καὶ δεξιαί,[4] pure and acceptable libations offered. "It was thus offered pure, in order to show," says Eustathius, "the sincerity of a mind free from fraud and guile." "Sic contrà, vino aqua mixto doli atque superstitiones in sacris adumbrabantur. Hinc 'spurcum' vinum dicebatur quod sacris adhiberi non poterat,"[5] &c. So that when Homer speaks of the preparations Agamemnon and Ulysses made for the sacrifice to Zeus, when they κρητῆρι δὲ οἶνον μίσγον,[6] mingled the wine in the bowl for the libation, it could not have been mixed with water.

So also at the Passover, R. M. Maimonides says that "when blessing the cup, the father of the family, or the head of the company (φρατρία), shall fill a cup with [living] pure wine; and when he comes to the blessing of the earth, he shall pour into the cup a little water, as much as to make the wine fit to drink."[7] "R. Eliezer said that at a feast the wine is not to be blest until it has been mingled with water. But R. R. Bartenora and also R. M. Maimonides say, that this applies only to wine so sour that it is not fit to drink without water. [To this refers: "Wine [sour vinegar] חמרה, that is not mingled with a third part of water, is not חמרה, wine that is drinkable."[8] This, however, differs from יין.] But the decision of the law is against R. Eliezer, and wine was blessed pure."[9]

Likewise among the Egyptians, on almost every funeral stone [stèle], on almost every papyrus, mention is made of wine as an offering to the gods, of wine from the choice vine-

[1] Nizami Makhz. p. 81. [2] Mart. Epig. iv. 86. [3] Odyss. β'. 341. [4] Il. β'. 341. [5] Stuckii Sacror. et Sacris. Gentil. descr. p. 200. [6] Il. γ'. 269, 295, and Lucian, Deor. Dial. xviii. [7] Halkut Berach. fol. 121. [8] Ep. Lod. 1203. [9] Mishna Massek. Berach. c. vi. 1, 6, c. vii. 5.

yards of Kokome and of "Ut South and of Ut North" [Maræotis],[1] as well as from Phœnicia,[2] and from Ouan, west of Aleppo.[3] On one occasion we hear of 1500 mins of wine, and 50 of 'shet'hu,' hydromel.[4] And on the walls of tombs that date from the time of the Pyramids, as in that of Khufu, we have representations of the vintage, of the boiling of wine, &c. And yet, until not many years ago, certain critics called in question the history of Joseph, because they, having only read Herodotus, who, sailing up the Nile, could not see vineyards planted, of course, beyond the reach of the inundation, says that there are no vineyards in Egypt. [And on such testimony the Word of God was to be discredited!]

But the wine drunk at the Passover is to be red; it must have the appearance and flavour of wine,[5] which the gloss explains שיהא אדום, that it must be red"—

"γερούσιον αἰθοπα οἶνον,"[6]

"deep or dark red wine, worthy of the oldest among men."

From these few passages we may gather that Wisdom, who gives us the best of everything, does not adulterate the wine she gives to her guests, but mingles it with her gifts. Her wine is that spiritual wine "which is, indeed, pure; wine that maketh glad the heart" of poor sinful man, and that sends life into his withered frame. Her bread also is the Bread of Life "that strengtheneth his heart," and her oil is the unction "that cometh from where she dwells—from above."

3 She hath sent forth her maidens: she crieth upon the highest places of the city.

4 Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

5 Come, eat of my bread, and drink of the wine *which* I have mingled.

[1] Pap. Harris, pl. 7; also pl. 27, 29, 32, 33, 42, 53, 54, 60, 67, &c.
[2] Etudes Egypt. ii. p. 23. [3] Pap. Bargès. [4] Pap. Anast. iv. 7, 4.
[5] Hieros. Pesach. fol. 37, 2; Otho. Lex. Rab. p. 452. [6] Il. δ'. 259.

6 Forsake the foolish, and live; and go in the way of understanding.

Ver. 3. "*Her maidens*" are "either Adam and Eve, or Moses and Aaron," according to R. S. Yarchi. [But rather—visible proofs of God's wisdom and love.]

Ver. 4. "*Whoso is simple*," &c. Confucius being in the Chin country, said to his disciples: "Return home, O ye my company of little children. You are ambitious and still ill-informed [rude, clownish], though well taught. You do not yet know how to decide [between what you ought to choose and to avoid]."[1] "The wise man frames the sincerity of his demeanour according to justice [to what is just and right]; he practises it with propriety; he carries it out with modesty [humility]; and he perfects it with good faith. Such is the [kiun-tsze] wise and superior man."[2]

Ver. 5. "He who says, What shall I eat with my bread? take his bread from him."[3] [Bread is the best food, but he is not hungry.] So say the Rabbis; and they add quaintly: but when thou eatest, chew with thy hind teeth, and thou shalt feel it down to thy heels."[4]

Ver. 6. "*Forsake the foolish*," &c. "Sumedhu pandita," said Dipankara, "practises the virtue of abandonment of the world, of self, &c., like one who, having long been shut up in prison, does not set his affection upon it, but is glad to escape."[5] "Give up a man for a family, and a family for a district; but let a man give up the world for his soul," said Vidura to Dhritarashtra; "let him preserve his soul [himself] at all times, whether it be at the price of his wealth or of his wife."[6] "The best thing to do, is to forsake an evil way as soon as it is known to be bad."[7] "For real talent, or cleverness, consists in being always given to virtuous deeds."[8] "Yea, do nothing improper or unbecoming."[9]

[1] Shang-Lun, v. 22. [2] Hea-Lun, xv. 17. [3] Sanhedr. 100, M. S. [4] Shabbat. R. Bl. 212. [5] Durenidan. Jat. p. 21. [6] Maha Bh. Udyog P. 1350, 1351. [7] Pancha T. i. 341. [8] Pancha Rat. 4. Avv. Atthi Sudi, 211.

7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man getteth* himself a blot.

8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

Ver. 7. "*He that reproveth*," &c. "Sincerum est nisi vas, quodcunque infundis acescit."[1] "There is no denial and no lying, but from those who know not how to feel shame or to blush."[2] "Do not talk much of teaching a bad man; it will only give trouble afterwards."[3] "He that scatters about his advice, makes many enemies."[4] "Hatred has clung to me, O Vishnu," said Prahlāda, "because I made known [for making known] thy praise. But let this sin of my father be done away."[5] "For a draught of milk to a serpent only increases his venom. So also advice given to fools tends to wrath rather than to peace."[6] "And the crow found it true to his cost, when advised by another crow not to waste his advice on monkeys. He would not hearken, however, but went to them and gave them advice, for which they tore him in pieces. Therefore, neither undertake to straighten the crooked nor to teach wisdom to the foolish."[7] "For the very best instruction often yields the worst results, according to him who receives it."[8]

"Any one is able to teach a man of understanding, but it is not in the power of any one to teach an evil man. Can any one straighten the bend of a river?"[9] On the other hand, "Propagate good instruction," say the Chinese, "in order to correct men's vices."[10] Then we are told by the Mongolians:

[1] Hor. Ep. i. 2. [2] Ep. Lod. 118. [3] Oyun Tulk, p. 8. [4] Legs par b. p. 168. [5] Vishnu P. i. 20, 28. [6] Hitop. iii. 4. [7] Στεφ. κ. ἰχνηλ. p. 130, and Calilah u D. p. 129. [8] Kawi Niti S. [9] Vemana, i. 29. [10] Hien w. shoo, 86.

"Support [or rear] not a man of evil conduct. Bad people, when raised to good circumstances afterwards incur guilt through their riches."[1] Under any circumstances, however, "it is far easier to advise," say the Greeks, "than for the sufferer to bear it patiently."

Ver. 8. Some wise man said: "*μὴ ἔλεγχε μωρὸν, ἵνα μή σε μισήσῃ*,"[2] Reprove not a fool lest he hate thee." "In King-hing-luh, it is said: Blaming a man only, does not complete one's intercourse [with him; is not all that is required]; and always excusing does not correct faults."[3] "Advice given to the foolish only ruffles them; it does not quiet them. Feeding a snake with milk, only increases its venom."[4] "That which is fallen into the sea is lost," said Vidura; "so also is a word in [the ears of] one who hears it not."[5] "It is like spitting to the wind; it falls back upon one's face."[6] "A wise man's advice to a fool is like talking to trees and singing to stones."[7]

Not so, however, to a wise man. "I look upon him who, pitying my ignorance, sprinkles my ears with the ambrosia of learning, as upon my father and mother. All such as do not pay proper respect to the teacher from whom they have received the treasure of knowledge, go to the world of sinners, without let or hindrance," said Katcha to his guru."[8] "One may bind silk threads about a soft and flexible tree. A good-hearted, genial and gentle man is the pillar of virtue. If I give one word of advice to a wise man, he follows it in the way of virtue. But if I repeat it to a stupid man, he only calls me [tsün] interfering! Everybody has a [heart] way of thinking of his own."[9] "But before giving advice, first take the splinter out of thine own eye."[10]

Ver. 9. "*Will be yet wiser*," &c. "An intelligent man understands a thing thoroughly, and his mind is strengthened

[1] Oyun Tulk, p. 12. [2] *Στεφ. κ. ἰχνηλ.* p. 128. [3] Ming Sin P. K. c. vii. [4] Naga Niti, 239 Schf. [5] Maha Bh. Udyog P. 1486. [6] Osm. pr. [7] Mishle Asaph, xxxi. 27. [8] Maha Bh. Adi P. 3246, 3247. [9] She King, bk. iii. ode 2. [10] Yalkut Ruth R. Bl. 309.

thereby. The king of beasts, when hungry, scatters a whole herd of elephants."[1] "For sense [wits, understanding] is the sword, but [trial] experience is the whetstone [to give a keen edge]," say the Arabs.[2] "For sense and [practice or] training are like soul and body."[3] "Whoever speaks, give ear; then having heard and considered, thou mayest understand the state of things [discover the truth]. And go to, thou shalt become a lover of wisdom on the earth."[4] "A good and worthy man teaches the ignorant, and sets right their mistakes [or faults], but bad men reckon as faults the good of wise ones."[5] "For in like manner as butter is made from milk, can human beings also become Buddhas through teaching and practice."[6]

Thus "one day spent in friendly intercourse with good men, is like seed sown in good ground that strikes root in it."[7] For "a man though he be [ignoble] 'nobody' by birth, may yet acquire wisdom and virtue by study and practice."[8] "But give advice beforehand, and at the time also."[9] "For the wise and good man," says Confucius, "rises gradually in knowledge, but the inferior man sinks lower and lower in ignorance."[10] That growth in knowledge, however, creates jealousy. "For," say the Arabs, "increase in learning, and thy enemy's grief will increase also."[11] But never mind that. "For he," say the Rabbis, "who does not add to his learning, loses what he has got already."[12]

"What, then, are the five benefits of hearing the preaching of the law? (1) To hear what one had not heard before; (2) to make clear or impressive what one had heard before; (3) to remove doubts; (4) to rectify one's opinions; (5) to purify the mind (or soul)."[13] "A man, though he be extremely stupid," say the Chinese, "is yet intelligent enough to find fault with others. And if he be ever so clever, he is yet dull enough

[1] Saïn ügh. fol. 3. [2] Meid. Ar. pr. [3] Id. ibid. [4] Vemana, i. 143. [5] Id. iii. 130. [6] Tonilkhu yin ch. 2. [7] Vettivetkai, 25. [8] Do ji kiyo. [9] Ep. Lod. 1426. [10] Hea-Lun, xiv. 23. [11] Ebu Medin, 134. [12] Echa Rab. B. Fl. [13] Putsa pagn. 805.

about excusing his own faults. You need only reprove (or correct) yourself with the same heart with which you reprove others, and excuse others as you excuse your own self."[1] "Praise and extol places of learning," says Yung-ching,[2] "in order to promote the advancement of scholars; for scholars are the first of the four classes of the people."

"Doctor Kang-tsëe remarks: The man of superior order is good without teaching; the man of middle order is good with teaching; but the low fellow is not good, even with teaching. What is the first, but a saint? What is the second, but respectable? And what is the last, but a fool?"[3] "Ja-jin [as Indra] said to the king of Jambudwip: Even if I inform thee by teaching, and thou get thyself a teacher, yet is knowledge difficult to acquire; a mere wish for it is not sufficient."[4] "Therefore say not, When I am at leisure I will mend. May be thou shalt never be at leisure."[5] [Therefore mend at once and learn.]

10 The fear of the Lord *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

Ver. 10. A.V. inverts the order of the Hebrew words, "the beginning of wisdom is the fear of the Lord." This is preferable, because the subject-matter is Wisdom personified, that speaks, and "the fear of the Lord," which here is not the subject-matter, is only mentioned as the beginning or foundation of wisdom.

וְדַעַת קְדוֹשִׁים, 'and knowledge of holies,' or 'saints,' as A. V. renders it in Ps. lxxxix. 6, 8, &c. It is, however, said of God as אֱלֹהִים, pl. construed with a sing. pron., as in Josh. xxiv. 19: "Ye cannot serve Jehovah," said Joshua, כִּי־אֱלֹהִים קְדֹשִׁים הוּא, for he [is] holy gods [holy God]; in contradistinction to אֱלֹהֵי הַנֵּכָר, 'gods of a strange land, strange gods,' "which your fathers served in Egypt or beyond the river"—that are still, בְּתֹכְכֶם, among you (v. 23).

[1] Hien w. shoo, 40. [2] On Kang-he's 6th maxim. [3] Ming Sin P. K. c. i. [4] Dsang-Lun, fol. 9. [5] R. Hillel, Pirke Av. ii. 4.

Either choose one of them, or serve Jehovah. And the people said: "We will serve Jehovah, כִּי־יהוה אֱלֹהֵינוּ, for He [is] our gods" (v. 18, 24). The LXX. reads wrongly, ἡ βουλὴ τῶν ἁγίων, 'the counsel of the saints is understanding.' The Arabic reads, 'holy,' sing.; and A.V. is the right rendering here, as said of God.

Ver. 10. Confucius says "there are three things of which the wise man stands in awe. He fears the commands [or decree] of Heaven; he fears great men; and he stands in awe of the words of holy men. But the mean man does not acknowledge the will of Heaven, and does not fear it, but slights great men."[1] Meng-tsze, however, taught that man has not to look out of himself for goodness, but only to look for and to find his 'lost heart'—his original heart that was good, but was 'lost' through carelessness, bad habits, &c. And in Shang-Meng[2] he says that "as a feeling of compassion is the origin of [jin] the love of man [charity, ἀγάπη]; as a feeling of shame and hatred is the origin of justice; as the feeling of modesty is the origin of propriety—so also is the feeling of what ought or ought not to be the origin of wisdom." [But not of "the wisdom that cometh from above;" for of this the Arabs say "that the fear of God is the beginning [head] of it."[3] As to the feeling of shame, "it is a door to religion," says the Buddhist, "for it tends to inward repose, as the feeling of modesty also tends to create outward repose."[4]]

"The highest honour," says Ali, "is the fear of God."[5] "The man who fears God," says Watwat, "is honoured of God and respected of men." "If you are honoured by God," says the Qoran,[6] "it is because you fear Him." But this has another meaning. "Honour [among men] is two-fold. One is, not to injure others; and the other, that a man will impart of his goods to others. The first is called fear of God [piety] and devotion; the latter, kindness and doing good. But the first is superior to the last by reason of its greater gain and more

[1] Hea-Lun, xvi. 8. [2] c. iii. 6. [3] Erpen. adag. Gr. p. 276
[4] Rgya-tcher r. p. c. iv. [5] Ali b. a. P. 26. [6] Sur. xlix. 13.

general advantages." "Art thou an honourable man," says the Persian distich, "then walk in the fear of God; for the fear of God is the [head] chief honour."[1] "There is no knowledge like the knowledge of the Lord." "A scent of the knowledge of God is better than much labour."[2] R. Eleazar ben Azaria said: "If there was no law, there would be no conduct among men; if so, there would be no wisdom; and then there would be no fear of God; and if there was no fear of God, there would assuredly be no wisdom either."[3]

"What is the highest of all duties here on earth? asked Manu. To this Bhrigu replied: The best and most excellent of these is the knowledge of the Spirit, God. This is the most exalted of all sciences, because through it immortality is gained. For it embraces the whole duty of man."[4] "If thou knowest God, thy wisdom will shine. When light has arisen, darkness has disappeared."[5] "By looking at Thee is truth [tatwamu] perfected (or ascertained); but by looking at ourselves, delusion only follows." "By looking at God through the proper means, one finds the distinct way. If one looks at it steadily, it becomes straight; but if looked at as by a fool, all light departs."[6] "When a man has understanding, his mind does not waver; if he knows God, wisdom will be joined to him [befit, adorn him]."[7] "Supreme knowledge is the knowledge of Brăhmă,"[8] "and Vishnu is this Supreme [Spirit] Brăhmă, whence all this world has come into existence."[9]

[We must carefully distinguish the two Brahmas. By Brăhmă, neut., is understood the soul of the universe, the One, Eternal, from whom are all things, and who is also in all things. But Brăhmā, masc., is the first of the Hindoo triad, Brăhmā, Vishnu and Shiva, and is called the Creator. Then there is the adj. 'brăhma: mi, man,' m., f., n., 'that pertains to Brăhmă,' a brāhman. Brāhma is also the name of the great Rishi, Nārada, son of Brăhmā, and Brāhmi is one

[1] Ali, 26th max., Pers. Com. and Arab. [2] Rishta i j. p. 147. [3] Pirke Av. iii. 13. [4] Manu S. xii. 84—87. [Atmajnānam param smritam.] [5] Vemana, i. 79. [6] Id. ibid. 11, 123. [7] Id. iii. 43. [8] Vishnu P. ii. 6, 44. [9] Id. 7, 36.

of the mothers of created beings; energies or efficacies of Brăhmă and Brăhmā personified.

Brăhmă comes nearest to our idea of God, and might, perhaps, be a better substitute for it than 'déva,' one of a host of inhabitants of the Hindoo Swarga, called 'déva' from 'div,' 'to play, to be mad,' &c., an epithet sometimes applied to a fool; and in Zend, to evil spirits; whence it has passed into other idioms, and might do for the root of 'dev-il.' 'Dev' is the Armenian for 'devil.' The difficulty of finding equivalents for Scripture terms in the cultivated languages of the East is very great. Thus 'Borkhan,' a name of Buddha, was chosen for 'God' in the Mongolian Bible. But then S. Paul called 'the unknown but true God' by his name at Athens, Ὁ Θεός.

"Let alone the former practices of sacrifice, the Vedas," &c., said Yayati to Ashtaka; "they only clog the mind. This is a better way for you. Men once come into union with that One, acquire supreme peace ['shanti,' repose] both here and hereafter."[1] "He who knows Brahmă, becomes Brahmă; this is Scripture." "And he passes beyond [the reach of] sorrow who knows what [Brăhmă], the 'soul,' is; this is also Scripture."[2] "And the knowledge of the Vedas [of Holy Scripture] is the riches of learning" [the best].[3] "Such lasting [constant] knowledge is unattainable by thought alone," says the Buddhist; "but it is incomparable."[4] "But those who are enslaved by objects of sense and are given to them, cannot break off with them so well by self-restraint, as they can by constant search after the knowledge [of God]," says Manu.[5] "And this knowledge gives the highest rank."[6] "As theology," said Aristotle, "ranks first among sciences."

"He who knows Brăhmă, acquires excellence [that, beyond which is nothing]," said Sankara.[7] "Brăhmă is real, unending [true, everlasting] knowledge. What is real, in whatever form, never alters."[8] "Those who know him become immortal."[9]

[1] Maha Bh. Adi P. 3626. [2] Vedanta Sara, p. 4. [3] Avv. Kalvi Oruk. 11. [4] Tsagnay J. Thera, 15. [5] Manu S. ii. 1, 96. [6] Rishtah i j. p. 132. [7] Taittirey. Upd. valli ii. anuv. 1. [8] Id. ibid. [9] Swetasw. Upd. iv. 17.

"And of all things, the knowledge of Brăhmă is said to be best." [Quoted by Sankara.] "It is also the end of all sciences, whereby one obtains immortality."[1] "This obtaining the knowledge [of Bhagavat, lit. of that which is to be worshipped], O great Muni, comes by means of knowledge and of works. And this knowledge is two-fold; it is derived from reflection and from Scripture. The word Brăhmā comes through knowledge of Scripture; supreme Brăhmă comes through [reflection or] discernment."[2] [Discernment, κρίσις, separating Brăhmă from the visible world and seeing him alone in it; and that he alone is eternal.[3]] "It is thus said by Manu," said Parāsara, "that there are two kinds of Brahma—Brăhmā, the word; and Brăhmă, the Supreme. He who is thoroughly imbued with the word Brahma, obtains the Supreme Brăhmă" [rises up to him through contemplation].[4]

"O my son," said Vyāsa to Shuka, "this knowledge of the all-pervading Spirit is a corrective [teaching or discipline]. It is secret and most mysterious. As I said, it is a quick, ready witness of 'self.'"[5] "In like manner as fire consumes stubble, so also does the fire of the knowledge of Brăhmă consume all pure and impure actions. And as the lotus-leaf is not stained by the water on which it floats, so also he who knows Brăhmă is not defiled by the waters of sound and of objects of sense."[6] "A man with few plans [cares]," says Lao-tsze, "obtains the Tao; a man with many cares gets puzzled [blinded]. For that reason the holy man preserves unity [of purpose or contemplation], and thus becomes a pattern to the world."[7] "But the wretched man who, in this busy world, does not practise devotion, only cooks weeds in a saucepan adorned with jewels; or ploughs his field with a golden plough, only to sow tares; or fences his land with a hedge after cutting down his cam-

[1] In Swetasw. Upd. introd. [2] Vishnu P. vi. 5, 58. [3] Vedanta Sara, p. 2. [4] Vishnu P. vi. 5, 62. [5] Maha Bh. Shanti P. 9057. [6] Swetasw. Upd. introd. [7] Tao-te-King, c. xxii.

phor-trees, only to grow 'kaudrava' crops"[1] [crops of kodrava, 'paspalum kora,' and 'frumentaceum,' inferior grain, found wild in some places, and eaten by the poor people]. "For as long as this world appears real, like the silvery lining of a shell, so long also is Brăhmă not known as best, supreme and indivisible."[2] [In the Kumara Sambhava, Brahmā is said to divide himself into male and female, in order to bring forth creatures.]

"For the root of all knowledge is acquaintance with God," say the Arabs.[3] "And the knowledge of Him is understanding." "In a book called 'The Properties of Understanding Men,' it is said that when God created the understanding, He said: 'O Understanding, I have created nothing greater than thou, for thou art a being greater and more honourable than any other.' Understanding makes the difference between man and beast. And, in truth, understanding distinguishes a man; for he alone is a man who has understanding. For a man without it has only the appearance of a man, but his state is that of a beast."[4] "Nam est homini cum Deo rationis societas," says Cicero; "quapropter nemo est dignus nomine hominis, qui unum diem velit esse in voluptate," says he again. "Whatever, then, is done apart from the Supreme Intelligence [lit. 'heart of God'[5]] is sin," said Mitra Dzoghi. "I go to devote myself to Him for my own salvation."[6] "For," says the Tibetan, "one may possess diligence, firmness, courage, strength, and surpassing prudence and perseverance, these six virtues; yet the fear of God is best of all."[7]

12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

אִם חָכַמְתָּ. Here the past seems to have a special meaning, as Tevunath Mishle takes it: 'If in thy last days thou hast been wise in

[1] Nitishat. 98. [2] Atmabodha, 7. [3] Meid. Ar. pr. [4] Bochari Dejohor. p. 170. [5] Tonilkhu y. ch. ii. [6] Mitra Dz. p. 9. [7] Naga Niti, 96 Schf.

life, thou alone shalt find the value of having been wise; if, however, thou shalt have been foolish during life, thou shalt feel it then.' The LXX. have the future conditional, ἐὰν σοφὸς ἔσῃ, γένῃ; but although the Hebrew preterit may be rendered thus, yet the past tense seems to lend special force to this passage. It may also apply, of course, to the result of any wise action.

"*If thou be wise*," &c. "He who cherishes [cultivates] Tao for himself, his virtue becomes sincere,"[1] says Lao-tsze. "Although the same benefits be conferred on the good and on the vulgar, yet the returns are not the same. Though there was no difference in the seed sown in the fields, yet the difference in the crops is immense."[2] "The righteousness of the righteous is for himself; and whosoever shall commit lawless offences, his iniquity shall return upon his own head."[3]

"The tokens of a wise man are fifteen: (1) Becoming in his gait; (2) pious in his dealings; (3) prudent in fear [or caution]; (4) understanding in knowledge; (5) wise in his ways; (6) gathering [saving]; (7) thoughtful; (8) abundant in answering; (9) questioning relevantly to the subject and answering accordingly; (10) adding information; (11) walking with the wise; (12) learning according to his capacity [or measure]; (13) and acting accordingly,"[4] &c. "A pious man," says Confucius, "desires to establish himself [in virtue], and to establish others in it also. He tries to promote himself and others as well."[5] "He who cultivates virtue, profits himself; adding daily to wisdom and reflection."[6] "For the report of good deeds," say the Chinese, "goes not out of the door; whereas evil deeds are bruited to a thousand miles."[7]

"For the best nobility [or pedigree] is from oneself, and not from one's kindred."[8] "Let every one practise virtue for himself," said Bhishma to Yudhishtira; "there is no partnership in virtue. If a man fulfils what it enjoins, of what use is a

[1] Tao-te-King, c. liv. [2] Legs par b. p. 21. [3] Didasc. Ap. (Eth.), iii. 28. [4] Derek erez Sutta, iii. 14. [5] Shang-Lun, vi. 28. [6] Hien w. shoo, 103. [7] Id. ibid. 123. [8] Ep. Lod. 724.

fellow [in it]?"[1] "What is cleverness? To delight oneself in the reality of virtue."[2] For, after all, "my obedience is to father and mother, but what I learn is for my own self."[3] "For the father's and mother's merit will not avail him who has no worth or merit of his own."[4]

"Let knowledge be thy wares [merchandise]," said Ptah-hotep to his son; "when thou art in adversity, thine own worth [or merit] is more to thee than thy belongings whose coffers (?) are full; it is greater than their pageant, for those are things that pass from one man to another. But a son's merit is worth much to him; it is of good report."[5] "There is no son to the Lord Treasurer, nor to the Lord Privy Seal [their office does not descend to their son]. The scribe who has a skilled hand does not give it to his children; those of them who are poor, it is his business; those of them who are great, it is his care."[6] Odin, however, gives the following advice, hardly worthy of him: "Let every man be moderately wise, and never be too wise. For the heart of a wise man is seldom glad if he be too wise."[7] ['Righteous over much,' Eccl. vii. 16. Impossible in this world to set everything right; and "he," says the Turkish proverb, "who weeps over everything, will lose his eyesight."]

13 A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

הוֹמִיָּה, 'restless, always about, noisy.' LXX. *θρασεῖα*, 'bold.' Ar. 'clamours, has a loud voice.' She is פְּתַיּוּת, 'fatuity, silliness [itself].' LXX. *ἐνδεὴς ψωμοῦ γίνεται*, 'comes to be in want of bread.' Ar. 'she is folly, stupidity [itself],' a better and more terse rendering of the Hebrew than 'is simple, וּבַל יָדְעָה מָה, and does not [care to] know what [may come of it].' LXX. *καὶ οὐκ ἐπίσταται αἰσχύνην*, 'and knows no shame.' Ar. 'and knows not a thing.'

"*A foolish woman*, &c. "She is mischievous," says Simon-

[1] Maha Bh. Shanti P. 7064. [2] Bhartrih. Suppl. 10. [3] Altai pr. [4] Ep. Lod. 1436. [5] Pap. Pr. pl. xv. 2. [6] Ani, xxxii. vol. ii. p. 13. [7] Hávamál, 54.

ides, and mother of herself [independent]; she wishes to hear and to know everything; she peeps into every corner, and wanders about, and calls aloud, even if she sees not a man."[1] "Such conduct is a blot on a woman."[2] "Careless of propriety, of birth [rank] and order, what is there too strange for the folly of women? It must be the consequence of some great sin in [a former] birth."[3] "A woman," say the Japanese, "who is a talker, who prates at random and without minding what she says, who scolds and creates feuds in the family, is to be divorced."[4] "Ten measures of talk," say the Rabbis, "fell upon the earth; women took nine measures for themselves, and left one for the rest."[5] "I heard," said the parrot, "that most women are wanting in sense; therefore do wise men keep their secrets from them."[6]

"Γυνὴ γὰρ οὐδὲν οἶδε, πλὴν ὅ βούλεται,"[7]

"for a woman," say the Greeks, "knows nothing but what she wills."

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread *eaten* in secret is pleasant.

18 But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

Ver. 18. קְרָאֶיהָ, 'those to whom she called, whom she invited.' The LXX. adds a long paraphrase to this verse. Ar. reads, 'her visitors or guests.' Chald. 'invited,' or who come to her by appointment.

[1] Simonid. ii. 12. [2] Dhammap. Malav. 8. [3] Niti neri vil. 84.
[4] Onna dei gaku, p. 48. [5] Ep. Lod. 1641. [6] Tooti nameh, st. i.
[7] Γνωμ. μον.

"Independence in the father's house, frequenting festivals and public ceremonies and assemblies of men, improper loitering in by-ways and retired places, and associating with women who frequent them, is at once the ruin of personal character. To take a dislike to one's husband when he is old, is also the cause of a woman's ruin."[1] "This is my fifth counsel to thee," said Sigrdrifa to Sigurd; "although thou see fair women sitting on benches, let not their silver ornaments ['sifia silfr,' kindred or family silver; silver ornaments, lent or borrowed for the occasion?] have power over thy sleep."[2] "This good book [magical papyrus] closes the mouth of women who look about, and of women who lead a high [loose] life."[3] Women who, like others in Homer,

"ἱστάμεναι θαύμαζον ἐπὶ προθύροισιν ἑκάστη,"[4]

"stood, every one, at the porch of her house gazing at the crowd;" albeit in such circumstances,

"οἶκοι βέλτερον εἶναι ἐπεὶ βλαβερὸν τὸ θύρηφι,"

"it would be best to stay indoors, for going out of them tends to no good," says Hesiod.[5]

"Men," says Chu-tsze, "do not talk indoors, and women do not talk out of doors [in public]. When young women go out at night, they must take a lantern; and if by day, they must hide their faces. If they have no lantern, then stay at home."[6] In the Kheue-li, it is said: "Male and female, men and women, boys and girls, must not mix together; nor receive presents from one another; nor hold intercourse together, and form no friendships." And in Niuh-tsi, it says: "One should begin early with propriety, as regards men and women. It reaches far into the house itself, and is observed out of doors. Men live out of doors, women live indoors, well guarded."[7] "Vahikas [women from a province of the Punjab] alone dance uncovered and maddened in houses, and on the ramparts of the city, out

[1] Hitop. i. 120. [2] Sigrdrifumál, 28. [3] Magic Pap. Harris, B. 6.
[4] Il. σ'. 496. [5] Hesiod, ἐ. κ. ἡ. 363. [6] Siao-hio, c. ii. [7] Id. ibid.

of doors, adorned with garlands and ointments," said Shalya to Karna."[1]

"Impropriety in a woman as regards men is, among other tokens," says the Burmese code, "to call to men in order to make friends of them; and to make those who pass by, stop and come and sit by her; and to be looking about from her door. Such a wife may be chastised by her husband with a rattan or a split bamboo, but she is not to be put away."[2] "The wise disciple," says R. M. Maimonides, "will not converse with a woman in public, not even if she is his wife, sister or daughter."[3] "Let a woman's eyes be blind towards strangers; and when she goes out, let her be as if she were in her grave"[4] [with a play on 'koor,' blind, and 'gor,' grave, generally both written alike]. "As fire is not satisfied with fuel, nor the ocean with the rivers that flow into it, nor yet death with living things, so also are the passions of some women never satisfied."[5] "The food of women is two-fold; their understanding is four-fold; their devices are six-fold; and their passions are eight-fold."[6]

Ver. 16. "*Whoso is simple*," &c. "Lakshmi [fortune] delights in a common man; Saraswati [eloquence] in a man of no family; and woman, in a worthless one."[7] In this case, the saying is true "that counsel among [from] women is death,"[8] and that "the counsel of a woman causes ruin."[9] "'O Tathāgata, how are we to conduct ourselves towards women?' said Ananda to him. 'Ananda,' said the Tathāgata, 'you must not see them; but if you see them, you must not speak to them.' 'But if they speak to us, what then?' 'You must have your wits about you [presence of mind].'"[10]

Ver. 17. "Man sees the gold and sees not the trouble that is close to it. The fish sees the bait, but sees not the hook hidden in it."[11] Loqman, according to some of his editors, ap-

[1] Maha Bh. Karna P. 2035. [2] Dhammathat. xii. 42. [3] Halkut Deh. iv. 7. [4] Bostan, vii. st. 25. [5] Hitop. ii. 113. [6] Id. 117. [7] Chanak. 182, J. K. [8] Pers. pr. [9] Bahudorsh, p. 75. [10] Maha-paranibbh. p. 51. [11] Ming h. dsi. 135.

plies his twenty-eighth fable, of the Cat and the File,[1] "to those who destroy themselves by their own sin, with which they are at first delighted, but know not that it is taking away their life." "Every forbidden thing is sweet,"[2] say the Arabs. "The rose grows with the thorn, and the thorn with the rose."[3] "But the sword thirsts for the blood of him who stole and drank strange waters."[4] He is doomed as—

"Victima nil miserantis Orci."[5]

"A forbidden apple is sweetest,"[6] says the proverb; for—

"Nitimur in vetitum semper, cupimusque negata."[7]

Ver. 18. "*The dead are there*," &c. [Sophos, fab. 41; Esop, fab. 64; Loqman, fab. 8, of the stag which, when pursued by hunters, fled into a cave where a lion devoured him.] "While looking at women," says Vemana, "a man knows not whither it will lead him. By reason of women, men do not see whither they are being led."[8] "Yet adulterers go to the Tāt'ha hell. In all those hells, men are with their heads down [and their feet up], to see the gods that are above, whence they look down upon these men."[9] "Who, then, are the blind of the blind? Those who are possessed or led about by their bewildering passions."[10] Not so the wise. "Abu Mirza having been caught by the word of a woman, wrenched himself away, and left her—with a good name."[11]

[1] Weasel. Esop, 49; Sophos, 6. [2] Erpen. Ad. 557. [3] Osm. pr. [4] Jac. Serug, in Deut. xxii. 22. [5] Hor. Od. ii. 3. [6] Hung. pr. [7] Ovid. Am. iii. 4, 17. [8] Vemana, ii. 133. [9] Vishnu P. ii. 6, 27. [10] Phreng wa, 17. [11] Baber nameh, p. 99.

CHAPTER X.

From this chapter to the five-and-twentieth are sundry observations of moral virtues, and their contrary vices.

THE proverbs of Solomon. A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

תּוּגַת אִמּוֹ, 'the heaviness, sorrow, or worry of his mother, because,' says Rabbi S. Yarchi, 'he is always with her at home, so that she sees his folly and is worried with it.' Chald. 'makes her ferment, exasperates her.'

"This," says the Hebrew commentator, "is the second Division in the Book of Proverbs. The first Division, just ended, consists in argumentative statements and principles, just as a father, when teaching his son, would first of all place a pattern before him. The following sections consist in proverbs stating truths well ascertained, respecting wisdom and folly, mostly in single or detached sentences." The LXX. omits the words, 'The proverbs of Solomon.' The Arabic retains them, and the Chaldee likewise.

"*A wise son*," &c. "Happy the father and mother," says Confucius, "who can rejoice in their children!"[1]

"Εὐδαιμονίας τοῦτ' ἔστιν υἱὸς νοῦν ἔχων."[2]

"It is indeed a source of happiness [to have] a prudent or wise son [who has sense]." "Of these three sons—one unborn, one dead or one a fool—the two first are the best, for they give pain only once, whereas the last is a constant sorrow"[3] [gives pain as long as he lives]. "But Rāma and Lakshmanā,

[1] Chung y. c. xv. [2] Menand. *ἀνεψ. ά.* [3] Pancha T. pref. 4.

Bhārata and Shatrughna, the four sons of Dasaratha, caused great delight to their father, by their virtues, their modesty and their valour."[1] "For he is a son indeed who delights his father by his good conduct."[2] "And a reverent son," says Kwan-yuen-shih, "[makes large] expands his father's heart."[3] "One gifted son is better than a hundred fools. One moon scatters the gloom; not so a number of stars."[4] [This is thus paraphrased in the Subhashita: "A woman with ill-favoured [or foolish] sons is yet barren. But the son who is much respected for his qualities and wisdom, is a son indeed. For it is not a multitude of stars, but the full moon that dispels thick darkness."[5] Loqman also:[6] "One blessed [gifted] son is better than many deficient ones." So also Sophos:[7] "One good son is better than many useless ones."]

"When the son is dutiful and obedient, the father's heart is at rest."[8] "Of all the benefits [blessings] to be got, there is none greater than to have intelligent children."[9] And all children are not alike. "Gold and silver come out of stone, yet are not found in every stone."[10] "He is a son," say the Chinese, "who serves his parents, hides their faults, and does not offend them on the right hand and on the left, but supports them unstintedly until death, and then wears mourning for them three years."[11] "A dutiful son," says Tsang-tsze, "does not oppose his father's will, but 'maketh glad' his heart, his eyes and his ears."[12] And Confucius says that "a son who for three years has not gone against his father's will, may be called dutiful."[13]

"Sometimes good parents have a bad son, and bad parents have a good one. The light in the lamp is evident [comes from thick oil, yet is bright], as the lotus-flower grows from the mud."[14] "The trouble and the peace of parents," say the

[1] Ramay. i. xix. 25. [2] Nitishat. 58. [3] Ming Sin P. K. c. xi. [4] Hitop. 8. [5] Subhashita, 20. [6] Fab. 11. [7] Fab. 57; Esop, fab. 106 [8] Ming h. dsi. 85. [9] Cural, vii. 61. [10] Gulist. vii. 6. [11] Liki, T'ang kung, c. iii. [12] Siao-hio, c. ii. [13] Id. ibid. [14] V. Satasai, 365.

Japanese, "depend on their children's conduct. If the children are good, their parents are [Hotoke, Buddhas] gods or saints in heaven; but if the children are wicked, their parents are [as if] in hell."[1] "For the burning care [or anxiety] is scorching of the liver," say the Arabs.[2]

"What is the first and most disagreeable thing on earth?" asked Zarathustra of Ahura Mazda. "It is this," answered Ahura Mazda, "to see the wife and the son of a good man walking in perverse ways, and holding a [weepful] woeful discourse"[3] [making use of bad language]. "Ignorant [stupid] children," say the Tamils, "are no better than calves."[4] "And the woman who has brought forth a son with an ugly face, has brought forth a tiger."[5] "I brought him up as a puppy," says the Turkish mother, "and when he grew up a dog, he bit my leg." "For it has been said that the two natural adversaries a man has are his wealth and his children."[6] "And a son," say the Japanese, "who is always on his mother's lap, turns out good for nothing."[7] "The three things God requires of a man, and that are most becoming to him, are justice, mercy and obedience."[8]

2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

"*Treasures of wickedness*," &c.

"— τὰ γὰρ δόλῳ
τῷ μὴ δικαίῳ κτήματ᾽ οὐχὶ σώζεται."

"Wealth," said Theseus to Œdipus, "gotten unjustly by fraud, never lasts."[9] "Πέπνυσο, mind, then," says Theognis, "and beware of drawing thy honours, thy character for goodness [merit], and thy wealth, from shameful doings."[10] "That which is gotten by iniquity [or cruelty]," says Loqman, "shall

[1] Kiu O do wa, vol. i. serm. 2, p. 18. [2] Nuthar ell. 55. [3] Vendidad, iii. 36. [4] Tam. pr. [5] Kawi Niti S. xiv. 4. [6] The 40 Vizeers, 1st night. [7] Jap. pr. [8] Barddas, vol. i. p. 316 and 314. [9] Œdip. Col. 1026. [10] Theogn. 29.

not continue with its owner; but if it does, it will not be to his profit [or happiness]."[1] "As to the unbelievers, neither their riches nor their children will profit them in the least, though come from God; but they will light the fire of hell."[2]

"Woe unto you who have gotten yourselves silver and gold without right, and who say, 'We are exceedingly rich, and have possessions, and have all we wish. And now we will do whatever we like, for we have heaped up silver, and have replenished our treasuries; the labourers on our estates are in abundance [lit. like great waters].' But your false appearance will pass away [flow] from you like water, and will not remain with you, but will suddenly depart from you, because ye have possessed it all by violence, and ye yourselves shall be given up to everlasting [great] curse."[3] For it is said, "Riches shall be taken away from him who gathers them by violence."[4] "Wealth unfairly gotten does not enrich its possessor," say the Chinese; "but Heaven [his fate] dooms him to poverty."[5] "For it is not because a man has a thousand gold pieces that he is happy; for he may be very miserable with them."[6]

"Gold and silver make a man lose both this world and that which is to come. But the study of God's law brings a man into the world to come."[7] "The dependents of him who is always grasping, deteriorate; being afraid of him as of an enemy. And he who takes property given to the gods," said Vyāsa, "shall never be happy with that money."[8] "Wealth gotten without justice is like water poured upon snow. Fields and lands that are gotten by wicked devices, are like sand heaped up by water. If you make craft and deceit the rule of your life, you will be like a flower that opens at dawn, and drops down at even," say the Chinese.[9] "When in the way of wealth, therefore, do not acquire it improperly. And when

[1] Loqm. fab. 31. [2] Qoran Sur. iii. 8. [3] Bk. Enoch, c. xcvii. 8.
[4] Didasc. Ap. Eth. c. xviii. [5] Ming Sin P. K. c. xi. [6] Id. ibid.
[7] Siphre in Numb. xviii. 20, M. S. [8] Maha Bh. Shanti P. 790.
[9] Hien w. shoo, 90.

difficulties come, do not improperly avoid them."[1] "The wealth of a man without knowledge, for the most part disappoints expectation in the profit it yields to its owner."[2]

"Κέρδος αἰσχρὸν κάκιστον,"

"shameful profit is worst," says Periander; it is a charge brought against nature, and a [heavy] burdensome treasure."[3] "If there be ever so much information among the wicked, yet good men will not go near; as if there be ever so many gems among serpents' [heads], but few will go to fetch them."[4] "Benjamin the Just," says R. Nathan, "spent his wealth in helping the poor. One day a poor woman came to him and said, 'Support me!' He then said to her, 'The service of God that does not rest on weekly almsgiving is nothing;' and he helped her. When he was on his death-bed, the angels told it to God, who tore up His sentence of judgment [against him] and added days to his life."[5] "Hope is but a river, and treasures are the water of it; thirst for gain is but the morning waves; passions are the crocodiles in it; and destruction is the birds thereof. It carries away the tree of constancy; it is most difficult to cross, because of the whirlpools of folly. It is edged with lofty thoughts for its banks. Good and holy men who come to it, rejoice at the sight of it."[6]

3 The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

"*The Lord will not suffer*," &c. "T'ang (B.C. cc. 1765) on his return from conquering the rebel ruler of Hea, said: The rule of Heaven, that blesses the good and afflicts the wicked, has brought down calamities on Hea to show forth his sin."[7] "Let no man bestow too much thought on the acquisition of property; for it is meted out by the Creator himself. No

[1] Hien w. shoo, 197. [2] Saïn ügh. 83. [3] Periand. Sept. Sap.
[4] Nidivempa, 70. [5] R. Nathan, iii. fol. 6. [6] Vairagya Shat. 11.
[7] Shoo King, iii. 3.

sooner is the offspring born, than the mother's breasts distil the milk." "He by whom swans are made white, parrots green, and peacocks of various hues, will also give thee thy daily food [or substance]."[1] "To every one to whom God has given eyes to see, has He also sewn drawers to fit his body," said the old man to the bird.[2]

"For," says Confucius, "virtue cannot remain [orphan] helpless; it must have friends."[3] "Let him then live for ever, in whom many find support. Do not birds with their beak work to fill their maw?"[4] "For that which is unprotected, nevertheless abides if protected by God; but if protected by man and deserted by God, it will come to naught."[5] "For as the sandal-wood does not lose its smell when dry, nor sugar its sweetness by passing through the press, so also the wise [righteous] man when afflicted, does not part with his virtue."[6] "In the golden age, the offspring of the gods lived like them free from care, and died as if in sleep; but in the iron age, black death seized on men, however splendid they might be."[7]

4 He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.

כַּף רְמִיָּה, 'hand relaxed, down;' 'of a lazy man who neither likes work nor will do it.'

"Fortune [Lakshmi] follows the lion-hearted man who never flags in his efforts; while craven men say, 'Luck [or fate] must give it.' Beat down luck, then, by doing all in thy power; if, after all, it does not succeed, whose fault is it?[8] [Not thine own; and surely that is enough as regards thyself]." "In like manner as a cart cannot go on one wheel only, so also without man's efforts destiny will not succeed."[9] "For the gifts of Heaven are valuable; but efforts and perseverance gain the prize,"[10] say the Chinese. "For riches come from

[1] Hitop. i. 188, 189. [2] Nizami. 1015. [3] Shang-Lun, iv. 25.
[4] Pancha T. i. 18. [5] Hitop. ii. 16. [6] Lokaniti, 44.
[7] Hesiod, ἐ. κ. ἡ. 108, 153. [8] Hitop. introd. 31. [9] Id. ibid. 32.
[10] Hien w. shoo, 3.

drops to pints; but poverty comes from not summing up carefully."[1] "Yes; riches come from economy."[2] "For good order in outlay is half a sufficiency."[3] "Since he who spends and does not reckon, loses and knows nothing about it," say the Arabs.[4]

"But cut short thy expenses, even if thou wert king of Irak."[5]

"Utere quæsitis modice, quum sumtus abundat.
Labitur exiguo quod partum est tempore lungo,"

says D. Cato.[6] "Wealth is not to be spent without due deliberation."[7] "Do not scatter [spend] recklessly," says Ani, "with thy hand towards an unknown man; he comes to thee for no good. It is spending the goods of thy children; and he will come to thee again."[8] "He who wishes to run through his inheritance," say the Rabbis, "has only to live in luxury, clothed in fine linen, and to hire workmen to work for him and not look after them."[9] "In the morning, O gold, thou art a guest; in the evening, thou art turned into silver; but if thou tarriest until the next day, thou wilt be inquired after in copper," say the Georgians.[10] "Cheap, makes a spendthrift," say the Telugus.[11] "Quod non opus est," says the Latin proverb, "asse carum est." "For he," say the Arabs, "who buys what he does not want, shall have to sell what he cannot spare."[12]

"Omnia, Castor, emis; sic fiet ut omnia vendas."[13]

"O Upasakas, there are five disadvantages connected with a careless householder, through ruin caused by evil conduct and bad principle. First, through his carelessness he suffers great loss of property; secondly, his evil reputation is spread abroad aloud; thirdly, into whatever society or company he may come, whether merchants, samanas [lit. hearers, Buddhist monks], &c., he feels shy, ill at ease and troubled; fourthly,

[1] Chin. pr. P. [2] Hien w. shoo, 77. [3] Mifkhar Pen. B. Fl. [4] Meid. Ar. pr. [5] Ebu Medin, 8. [6] ii. 17. [7] Nitimala, iii. 62. [8] Ani, xvii. p. 135. [9] R. Jochan Baba Metz. 29, M. S. [10] Andaz. 46. [11] Tel. pr. 858. [12] Ar. pr. [13] Mart. Epig. vii. 98.

he is afraid of death; and fifthly, after death he goes to hell."[1] "Every patrimony suffers from idleness, and must prosper through diligence."[2]

"For the best part of science [or of knowledge] is when it is joined to work," say the Arabs.[3] Thus Confucius says that "the wise man who is diligent in business is sufficiently learned."[4] "Practise economy," say the Chinese, "and fill what is empty, and you will know [the result] from the state of the house. There is a cause for evil fortune as well as for good fortune. Every man works it out for himself, and then receives the reward of his work."[5] "Ups and downs are determined; yet there is much wealth bound up in action [diligence]."[6] "With diligence and economy the vessel is always full; and when old age comes, there will be no want. One cannot show hospitality without plenty; and a house is not well governed without economy." "With diligence and economy the house will fill gradually and [throughout]," say again the Chinese.[7] And Yung-ching: "Every business grows rank ['hwang,' does not ripen, or gets overgrown with weeds] through dulness; but it ripens [prospers] through diligence. It requires a firm, honest will at the first, and unremitting exertion unto the end."[8] "Labour consists in making an effort to do what we wish, and diligence [perseverance] is to endure trouble in the pursuit of what we have determined to do. This quality follows [belongs to] a lofty mind; for the loftier is the disposition, the greater also will be the labour wrought in the attainment of our object. I labour for my object; if I succeed, well; if I fail, men of large heart (or mind) will excuse me."[9]

"Even he who gains his living by carrying burdens on his back or bearing them on his shoulders only, if he be but honest and diligent, will get food and clothing without lack. The common saying is: 'Every grass root has a grass root's share

[1] Mahaparanibbh. fol. ña. [2] Hien w. shoo, 146. [3] Meid. Ar. pr. [4] Shang-Lun, i. 14. [5] Ming Sin P. K. c. i. [6] Id. c. ii. [7] Id. c. xiv. [8] Kang-he's 10th max. p. 1—75. [9] Akhlaq i m. xiii.

of dew to feed it.' Again it is said: 'The small birds of the forest have no store of grain, and heaven and earth are broad"[1] [they have the world before them, and live]. "People," say the Chinese again, "must be diligent and laborious, not idle or lazy. No matter whether a man be rich and honourable, or mean and poor; still ought diligence and labour to hold the first place."[2] "And he who gets his living by reckoning [order and economy], eats until he licks [his platter]," say the Finns.[3] "But," say the Burmese, "for riches that diminish [or waste] not, in answer to one's efforts, both hands and feet must go round [move about]."[4] "Be diligent, and God will send the profit."[5] "Lakshmi [fortune] never forsakes the brave king who looks upon twenty 'cowries' [one farthing] found unexpectedly, as he would look upon a thousand 'nishkas' [pieces of gold]; and at other times bestows large sums of gold with a free hand"[6] [who is both careful and liberal].

"As frogs go to the pool, and birds to a tank full of water, so also do successes of all sorts come to the man who exerts himself."[7] "For Lakshmi follows of herself, in order to make her abode with the man who is earnest in his efforts, and not dilatory; a good judge of business, not given to vice, brave, a good judge of merit [in others], and firm in friendship."[8] "Persevere to the last in a good work,[9] for even in adversity diligence will gather wealth."[10] "And although you be a man of property, eat and spend according to measure [within your income]."[11] "Work is to be done with diligence; exertion will show the way. For in all undertakings energy is the most important consideration."[12] "Acquire diligence," says Ebu Medin, "for it is a great treasure."[13] [See the fable of the "Hare and the Tortoise," in Sophos, 38; Loqman, 20; Esop, 173].

[1] Hien w. shoo, 147. [2] Chin. max., Dr. Medh. p. 187. [3] Finn pr. [4] Burm. prov. [5] Egypt. pr. [6] Hitop. iii. 26. [7] Id. i. 183. [8] Id. ibid. 184. [9] Atthi Sudi, 65. [10] Kondreiv. 21. [11] Id. 81. [12] Maha Bh. Vana P. 2155. [13] Ebu Medin, 127.

"The proverb, that 'poverty cannot overcome the diligent,' is a difficult [rare or excellent] saying. For whosoever practises diligence, whether he be a country or a towns-man, to say that his property will be good, admits of no mistake," say the Japanese.[1] "Wise men are [defiled] injured by want of reading [repetition], as houses are injured by carelessness." "The wealth of faint-hearted [mean] men goes; that of brave ones abides. Mean men say there is a first cause for everything; but brave men do not say so; they work."[2] "He," say the Tamils, "who not knowing his own measure, lives with a certain show, shall assuredly come to grief."[3] "Think highly of moderation [economy], so as to avoid lavish expenditure," said the emperor Kang-he.[4] "Not a day passes without having to spend; therefore in order to have something to spare for occasional expenses, think highly of economy. For with diligence without economy, the labour of ten men would not suffice for the maintenance of one, and the in-gatherings of one year would not suffice for the necessities of one day. People run into debt to gratify their wishes, and then hunger in harvest and starve in dearth, all from want of economy." The E-King says: "He who will not endure the pain of moderation, shall endure the pain of misery."[5]

"Do not put off till to-morrow what you can do to-day; for," says Rabbi Simeon, "the day is short, and the work is much; but the workmen are idle, though the reward be great, and the householder pressing."[6] "By welcoming contempt [from others], and putting behind him all idea of respect [from them], let the wise man accomplish his work. For failure in work is—stupidity."[7] "Yea, the duties of to-morrow must be done to-day, and those of the afternoon in the morning; for death does not inquire if the work is done or if it is not."[8] "And it is by weaving on firmly [continually] that the weaver

[1] Den ka cha wa, i. p. 4. [2] Lokan. 162, 163. [3] Cural, 479.
[4] Sacred edict, 5th max. [5] Yun-chang Com. p. 32. [6] Pirke Avoth, c. ii.
[7] Nitishastra in Kobitaratnak. 21. [8] Maha Bh. in Kobitarat. 131.

at last completes his weft."[1] "For diligence is a merchandise that yields large profits," say the Arabs.[2]

5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

"*He that gathereth*," &c. "The common saying, is," quoth Wang-keu-po,[3] "During the day when you can take, think of the day when you will not have aught to take. Do not wait for the time when you will have nothing, in order to think of the time when you had." "He," says Confucius, "who does not trouble himself about what is afar off, will soon have sorrow near at hand."[4] "Save your clothes," says the proverb, "and you will have some to wear; save your food, and you will have some to eat. In childhood and in old age you will have enough."[5] "And he who, when he can take, takes not, must not complain when his chance is gone."[6] "The Brahman householder may gather grain either in a granary, in a jar, or for three days, or even have nothing for the morrow [because he may beg]."[7] "Some provision should always be made, but never too much. The jackal was killed with a bow for having gathered together too much food."[8]

"Ἔλπιζε ὡς θνητὸς, φείδου ὡς ἀθάνατος,"[9]

"Hope as mortal," says Periander, "and save as if immortal." "He is foolish," says the Georgian proverb, "who scatters [his property], but he is not foolish who gathers."[10]

"Ἐφόδιον εἰς τὸ γήρας, αἰεὶ καταπίθου,"

"Always lay by as provision by the way for old age."[11] [See, as bearing on this, Esop. fab. 195, 198, &c., and notes thereon at ch. vi. 10.] But the epilogue of the Turkish translator of that

[1] Bengal pr. [2] Meid. Ar. pr. [3] Kang-he's 5th max. p. 34.
[4] Hea-Lun, xv. 11, and Ming h. dsi. 34. [5] Chin pr. [6] Id. ibid.
[7] Manu S. iv. 7. [8] Hitop. i. 174. [9] Periand. Sept. Sap.
[10] Georg, pr. [11] Γνωμ. μον.

fable is this: "The wise man is not wholly taken up with this world, but rather gives his attention to the time to come. Thus, while we do not give our whole thoughts to the affairs of this world, let us see to our preparations for the next."[1]

"Quamobrem omnes, cum secundæ res sunt maxume, tum maxume, Meditari secum oportet, quo pacto advorsam ærumnam ferant."[2]

"Therefore, O my son, bestir thyself in the days of thy youth. Awake, O my son, from thy sleep, and give thyself unto wisdom and instruction," said Rabbi J. A. Tibbon[3] to his son.

"For that is true watchfulness that provides not only for the present time, but also for that which is to come."[4] "If you have money, lay by some for the day of 'no money;' and when at rest and in comfort, [make a dyke] guard against disease and sorrow."[5] So, "Tread on thorns while thy sandals are on thy feet."[6] "Cut the pumpkin and cook it while the fire is burning."[7] "For when the day is passed, the offering [for that day] is vain."[8] "When it is fine, carry your umbrella," say the Chinese; "when full, still take provisions with you." "And when you are in abundance, think of the days of reverses; but in the days of adversity, rely not on better ones."[9] "Therefore," says Hesiod,

"Δείκνυε δὲ δμώεσσι, θέρους ἔτι μέσσου ἐόντος,
Οὐκ αἰεὶ θέρος ἐσσεῖται, ποιεῖσθε καλιάς,"[10]

"Show thy servants, while in the middle of summer, that it will not always be summer; then make you storehouses, for January is coming, a bad month, of frost and biting wind; beware of it." And Theocritus,

"Σφίγγετ', ἀμαλλοδεταί, τὰ δράγματα, μὴ παριών τις
Εἴπῃ, σύκινοι ἄνδρες, ἀπώλετο χ' οὗτος ὁ μισθός,"

"O ye reapers, bind fast the sheaves, lest a passer-by say, 'Oh,

[1] Esop's fab., Turk. tr. [2] Ter. Phorm. i. 5. [3] In his last will. [4] Kobitaratn. 136. [5] Ming Sin P. K. c. xiv. [6] Yalkut, B. Fl. [7] Sanhedr. id. [8] Pesach. id. [9] Chin. pr. [10] ἐ. κ. ἡ. 500.

the lazy fellows, they have been paid for doing nothing.'"[1] "For," say the Japanese, "in the autumn we gather; in winter we hoard up."[2] "Let every one, then, work without delay," said Usurtasen to the workmen building a temple at On. "Every one who uses his two arms finishes his work; and thy [the present] hour is the time to do it." [To-morrow is not thine.][3]

6 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.

"*Blessings are*," &c. "If thy son's mouth pour forth evil words," says Ptah-hotep, "strike him on the mouth."[4] "The violence of the violent [or cruel man] leads him to destruction,"[5] say the Arabs. "In whatever house the step of a good man is heard, there comes good fortune to the owner. The tread of a good man is like the water of a shrine; it cleanses [sanctifies] every spot on which it falls," said Krishna to Nārada.[6] "As venom does not belong to Garuda, so also do good men give no pain. But like as coolness does not belong to fire, so also do evil men give [no pleasure, but only] trouble and pain."[7] "The likes and dislikes of men and of sensible beings are very various; and it is hard for any one to please all. But he is near doing that who acts most in accordance with his good qualities."[8] "There are three different kinds of men: the man of man, who renders good for good, and evil for evil; a man of God, who does good for evil; and a man of the devil, who does evil for good."[9]

7 The memory of the just *is* blessed: but the name of the wicked shall rot.

"*The memory*," &c. "They raise no monuments to the

[1] Idyl. x. 44. [2] Gun den s. mon. 37. [3] Hier. Inscr. Mus. Berl. Zeitschr. Aug. 1874. [4] Pap. Pr. vii. 12. [5] Nuthar ell. 165. [6] Prem. Sag. c. lxx. [7] Nitivempa, 47. [8] Legs par b. p. 303. [9] Barddas, vol. i. p. 310.

righteous; their words are their memorial."[1] "Likewise the smell of a sweet-scented flower does not spread against the wind; but the sweet smell of the morals of him who has subdued his passions, spreads through the ten quarters [four cardinal, four intermediate, zenith and nadir]."[2] "And his excellence spreads abroad when he is dead, as the fragrance of a splinter of aloes [agallochum] spreads abroad when it is burnt."[3] "When a man's virtue is established, his name [reputation] also rests on a firm footing. The empty valley [the grave] will propagate his praise, and his name will resound in the empty hall [the tomb]."[4] And again: "The remembrance of a man's merits establishes the truth of them. They are engraved on stone, in inscriptions as a lasting memorial."[5] "If thou desirest life and immortality, O wise man, let thy words set forth goodness."[6] "The memory of my words," says Ptah-hotep, "remains [abides, according to one reading] or circulates [according to another] among men through the goodness of their sentences ['tesu,' wise, knotty or well-arranged sayings]."[7]

"For virtue is the only friend that follows a man in death; since when the body perishes, everything else goes with it."[8] "Practise virtuous actions with all your power; you will thus acquire a good reputation in this world, and in that which is to come perpetual joy."[9] Therefore Meng-tsze is wrong when he says that "the influence of a wise man disappears after five generations," although he is right in saying that "it is the case with a mean man."[10] "Kesri [Nushirwan] is no more, but his name and the history of his time abide. When life is gone and nothing more remains, a good name is best; for it abides as a memorial."[11] In the She-King [Ode Lie-wen], quoted by Ts'heng-Tseu,[12] we read: "Oh how the ancient kings Wen

[1] Bereschit R. B. Fl.; Khar. Pen. xxii. 13, R. Bl. 71. [2] Lokopak. 180.
[3] Drishtant. 8. [4] Gun den s. zi mon. 209. [5] Id. ibid. 521.
[6] Kudat ku B. x. 20. [7] Pap. Pr. xv. 9. [8] Manu S. viii. 17.
[9] Boyan Sorgal. p. 25. [10] Hea Meng, viii. 22. [11] Akhlaq i m. xx.
[12] Com. Ta-hio, c. iii.

and Woo are not forgotten! The wise men who came after them imitated their noble deeds. Their love for the people! The common people rejoiced under their reign; and that is why they will not be forgotten for ages to come. Wen Wang as prince rested on humanity [love for man]; as subject, on respect; as son, on reverence; and as father, on his love for his children." "Those kings," says Confucius, "wishing to govern well, first endeavoured to rule their own establishment; and in order to do that, they cultivated (or adorned) their own person with virtue; and to that end they set straight their own heart."[1] For, as he says elsewhere, "a good name [or real fame, good reputation] rests on a man's virtue alone." One of his disciples, Tsze-kang, asked him one day about the fame a scholar enjoys among men. Confucius then asked him what he understood by 'fame.' Tsze-kang replied: "It is to be heard of in the country, and to be talked of at home." Then the Master answered: "That is only report; it is not fame. Real fame consists in true, sincere and sound justice; in words well considered; in a noble demeanour; and in being considerate towards inferiors."[2]

"It is always by good men that good qualities are most praised. The sweet smell of the sandal-wood of Malaya is diffused [by the wind] to the ten quarters of the earth."[3] And "good qualities, though they be hidden, yet are spread everywhere in the world. The flower of the nutmeg, though dry, yet scatters a sweet scent all round."[4] "Every one who is born must die; but when a good man dies, his name abides [lives after him]."[5] "The means (or opportunity) of enjoying an honourable name [reputation] in this life, goes together with virtue, to rejoice in the world to come. Unless these two go together, wise men do not call it 'joy' for a man."[6] "Thought (or mind) is fickle; knowledge also is uncertain; youth and life also are passing: everything on earth is inconstant for

[1] Ta-hio, c. i. [2] Hea-Lun, c. xii. [3] Legs par b. p. 25.
[4] Id. ibid. 36. [5] Kudat ku B. xi. 3. [6] Saïn ügh. fol. 8.

him whose reputation does not live."[1] "Chi hà buona fama, hà cio che brama; chi hà persa la fama, è morto al mondo:"[2] "He," say the Italians, "who has a good reputation, has what he most desires; but he who has lost it, is dead to the world."

"He," say the Tamils, "who is not desired (or regretted) by any one, what will he, pray, leave to his posterity?"[3] "He who fears God keeps His feasts; he raises his spirit upwards, and his worship is in his actions. And God will make his name great, above that of the drunkard [or sensual man]."[4] "Thy good countenance [said to one dead, in transmigration] is on thy children; thy divine name grows [sprouts up] every day; and thy sweet smell [reputation] is in the abode of the blessed."[5] "Great and righteous men are greater when dead than they were when alive."[6] "The help of him who helps others is celebrated all over the world, like the perfume of the [sandal] trees growing on the Malaya hills."[7]

> "Non omnis moriar, multaque pars mei
> Vitabit Libitinam,"[8]

said Horace, of the best part of him—his pure Latin.

"But fame is acquired by effort; if it perishes, it cannot be regained."[9] "If there be no fault (or defect) in a great and good man [pandit], his name is, 'Good man perfect in wisdom.'"[10] "Thiwali, great Thera, will be a great gain through his help (or influence); let all happen to me that I wish." The Burmese adds to this invocation for good luck: "These ten verses of Thiwali, when repeated all day long without intermission, will bring all manner of good luck; will bring love; give authority, a good address, appearance, &c.; will drive away bad dreams and give good ones," &c.[11]

"*But the name*," &c. "But the wicked," says Hesiod—

> "Ὃς δέ κε—ψεύσεται—δίκην βλάψας νήκεστον ἀάσθη,
> τοῦδέ τ' ἀμαυροτέρη γενεὴ, μετόπισθεν λελέιπεται,"[12]

[1] Bahudorsh, 34, and Kobitaratnak. 25. [2] Ital. pr. [3] Cural, 1004. [4] Pap. Boulaq, Egyptolog. p. 46. [5] Schai n Sin S. ii. 6. [6] Millin, 314. [7] V. Satasai, 30. [8] Hor. iii. 30. [9] Bahudorsh, p. 20. [10] Kawi Niti S. xlii. 1. [11] Shing Thiwali gatha. [12] *ἰ. κ. ἡ.* 281.

"is irretrivably doomed, and his posterity is even worse than he. Not so that of the faithful man; his children after him are even better than he." "For no good sprout will grow out of rotten seed," say the Mongols.[1] "And he who has a bad reputation is dead while he lives," say the Hindoos.[2]

"Nam olet homo quidam, malo suo,"

says Plautus.[3] "If a bird, be it ever so insignificant, is called 'a crow' by name, it is thereby considered a four-fold rogue [crows have a very bad reputation in the East]; in like manner, if a wild beast is called a tiger, it gets that character."[4] "And a complaint thus made [against a man's character] does not leave him in death."[5] "But if a man has the reputation of being wicked [good for nothing], one must inquire if it is so. And let the officer make him swear that he will repent and amend," according to Javanese law.[6]

8 The wise in heart will receive commandments: but a prating fool shall fall.

וְאֱוִיל שִׂפְתַיִם יִלָּבֵט, 'but a fool of lips shall be cast down, or precipitated by himself.'

"*The wise*," &c. "If an intelligent man sits by a wise one, for an instant only, he quickly understands the law [or wisdom]; as the tongue appreciates the flavour of broth."[7] "An ignorant man is easily led; a man of infinite knowledge is still more easily conciliated [managed]; but Brahmā himself could not manage a man imbued with only a little knowledge."[8] "Men whose tongue is adorned with learning and knowledge, eschew evil-speaking; others do not so. The dry leaves [flabella, 'olas'] of the tàl-palm are ever rustling in the wind; but they give no sound."[9] "People who know little, talk incessantly; but men who know much, talk little. Those resound like a plate of bell-metal; but these, like a

[1] Mong. m. R. [2] Kobitar, 25. [3] Amphit. i. 1. [4] Kawi Niti S. xlii.
[5] Telugu pr. [6] Nawolo Pradh. xxxv. [7] Dhammap. Balav. 65.
[8] Nitishat. 2. [9] Naladiyar Arav. 6.

plate of gold, give little sound."[1] Abu Zarjambar said, "When thou seest a man talk much, make sure of his folly."[2] "Words too lofty, too hard, and spoken out of season, din like the ceaseless cry of the partridge,"[3] "and kill [the talker] like the foolish, reckless francolin, that is found out by its incessant cry, and killed."[4]

"For many words are a sign of wandering folly."[5] "The company in which a man utters senseless words will say of him, He has no virtue."[6] "He who goes about prating against the law [virtue, religion, 'chhos'], is like a smith's bellows, that blows, but does not live."[7] "There is no greater 'mantra' [religious spell, saying] than a father's advice; but the words of a young man should be written on water."[8] "So then, as the Ganges falls from the head of Shiva into the sky, thence to the earth, and from high mountains down, down into the sea, so also does the downfall of a man without discretion happen a hundred different ways."[9]

9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

הֹלֵךְ בַּתֹּם, 'he that walketh in integrity, uprightness.'

"*He that walketh*," &c. "Not to injure (others) one's equals, is a far stronger position than suddenly, through certain risks, to appear to possess more than they do," said the Corinthians.[10] "Walk straight, uprightly."[11] "Walk thou in the way 'to hand,' before thee [given thee to walk in]; thus shalt thou tread the way back."[12] "Be thou a man without screen [disguise] or covering,"[13] say the Javanese. E-yun said to T'hae-kea: "When a man's virtue is 'one' [single-minded], his movements [actions] cannot but be blessed. But if his virtue is 'two,' 'three' [equivocal], his plans cannot but be

[1] Nitivemp. 34. [2] Borhan-ed. xiii. 158. [3] Tittir. jataka, 117. [4] Ibid. p. 432. [5] Zohar. 93, M. S. [6] Cural, 193. [7] Naga Niti, 99 Schf. [8] Tam. pr. 3576, 82. [9] Nitishat. 10. [10] Thucyd. i. 42. [11] Nitimala, bk. ii. [12] Ani, xxxix. [13] Javan pr.

unfortunate [miscarry]. But good fortune and misfortune are not sent at random. Heaven sends down blessings or calamities according to a man's virtue."[1] "Therefore keep aloof from frowardness and perfidy, that bravery [boldness] may stick to thy face."[2] "Four things make a man known for what he is: his faults, his qualities, his family, and his work."[3] [The work shows the workman]. "Know that all foulness [evil actions] is the cause of shame; and that truth [that which is real, and to be done] originates in one's mind."[4] "He therefore who seeks safety [salvation] must act with integrity."[5] "For the faithful [or trustworthy] is secure; but the perfidious [faithless] perishes."[6] "If a man seems to prosper by fraud, it is only for a moment. He is like that lying ass that put on a leopard's skin, and ate the corn in the field, but was soon put to death."[7] "Honourable virtue that has gathered wealth [happiness] is by that placed above others. Just as the lion-king Chakrawardi is not in need of a fellow [because he is peerless]."[8] "For if a man endure labour (or toil), he will get wealth."[9]

10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.

"*He that winketh*," &c. "There is that owl," said the rat, "hooting and glancing at me with his wily eye," in the fable told by Bhishma.[10] "Wise men have said that he whose left eye is smaller than his right one, and ceases not to wink—and whose nose inclines to the right side—is a rogue, a cheat, a bundle of guile and deceit."[11] "He who, unasked, talks too much, is demented, and the meanest of men," said Vidura to Dhritarashtra.[12] "Low people are like a drum when beaten, that proclaim to others the secret given them to keep."[13]

[1] Shoo King, iii. 8. [2] Pend i Att. 39. [3] Kawi Niti S. [4] Vemana, i. 90. [5] Ebu Medin, 188. [6] El Nawab. 15. [7] Saïn üigh. 145. [8] Ibid. fol. 5. [9] Telugu pr. [10] Maha Bh. Shanti P. 4966. [11] Calilah u D. p. 148. [12] Maha Bh. Udyog P. 1096. [13] Cural, 1076.

11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

מְקוֹר חַיִּים, 'a spring or fountain of life,' of water ever flowing fresh and pure. LXX. πηγὴ ζωῆς. Ar. 'a fountain, springing water of life.'

"*The mouth*," &c. "When Bchom-ldan-hdas [Buddha] came to the feast king Shum-ching-ma had prepared for him, after washing his mouth, he spat from his mouth the water, which became a tank two thousand miles long, surrounded with walls of precious stones. The water of that tank became endued with every quality, and the bottom of it was laid with sand made up of seven kinds of gems."[1] "Be not too perverse, and use no violent language. For the more jaundice [perspires] the worse it is."[2] "For to ask for any thing with violence, and to take it by force, is a sin,"[3] says Tai-shang.

12 Hatred stirreth up strifes: but love covereth all sins.

תְּכַסֶּה עַל, 'but love putteth a covering over all transgressions.' The force of עַל, 'on, upon, over,' &c., is lost in the translation. Chald. follows the Hebrew.

"*Hatred*," &c. "Both hatred and love overstep the line."[4] "For love makes thee blind and deaf."[5] Still, "When Heaven wishes to save man,"[6] says Lao-tsze, "He gradually leads him to love." Also, "Do not divulge the faults of others," says Tai-shang.[7] "Greatness, recollect, covers the faults of others; meanness uncovers them."[8] "It shows a good disposition in a man that he should cover his brother's faults; and if he minds his own shortcomings, his conduct is altogether praiseworthy."[9] Confucius, praising the actions of Shun, said that "he liked to ask questions, to consider attentively the

[1] Dsang-Lun, fol. 50. [2] Subha Bil. 105. [3] Kang-ing p. [4] Sanhedr. B. Fl. [5] Musur. aphil. id. [6] Tao-te-King, c. lxvii. [7] Kang ing p. [8] Cural, 900. [9] El Nawab. 66.

answers given, then to hide the bad and to make known the good ones."[1]

Shaou-tsze says: "Feel for the faults of others as if thou wast resting on a thorn [act tenderly towards them]. He who loves men like himself, acts thus."[2] "For there is no sin like hatred."[3] "And where love is thin," say the Welsh, "the faults [of others] are thick."[4] "If I say 'Yes,' it is a mistake; and if I say 'Nārāyana,' it is foul language."[5] [Nārāyana, the sacred name of Brahmā, Vishnu, &c. "He who makes mention of Nārāyana, in the morning and at night, at even and at midday, shall be quickly cleansed from all [guilt] sin."[6]] "Hate not thy fellow," says the Georgian proverb, "and be not envious of his profits."[7] Rabbi M. Maimonides, however, speaking of hatred in his treatise on Manners, says: "He who hates another Israelite, transgresses only a negative commandment. Therefore a man is not punished for it, because it involves no actual deed."[8] [He is guilty, nevertheless; S. John iii. 15.]

13 In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding.

14 Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction.

Ver. 14. 'The mouth of the foolish (is) מְחִתָּה֣ קְרֹבָה, a near destruction; the ruin, at hand, of those who hear a man's folly.' And this is the sense given in the Arabic version, 'the mouth of the foolish is a near destruction.' Chald. id.

"*In the lips*," &c. "A wise man," says Confucius, "studies extensively, inquires carefully, thinks diligently, discusses clearly, and acts with decision."[9] "Knowledge, austerity, almsgiving, humility, children, distinction, and digging water-tanks

[1] Chung y. c. vi. [2] Shin sin l. i. p. 90. [3] Dhammap. Sukhav. 6. [4] Welsh pr. [5] Telugu pr. [6] Vishnu P. ii. 6, 35. [7] Georg. pr. [8] Halk. Deh. vi. 5. [9] Chung y. c. xx.

[for the benefit of others], are tokens of pious actions in men," said the Rishis.[1] "As the rain and the rivers run to the sea, so do intellect and learning to the head of the wise. Kings gather men and money; heat and moisture make woods [Tib.] grow ['flowers,' Mong. version]."[2] "Propriety restrains the wise; laws alone restrain the foolish [or mean] man."[3] "Men endued with good qualities rejoice in learning; not so the ignorant. The bee gathers honey from flowers; not so the meat-fly."[4]

"Speak a word of wisdom," says Ajtoldi. "Wisdom alone is praised. A word spoken without wisdom may cut off thy head."[5] "I-kung inquired about Confucius. Tsze-loo did not answer him. Confucius said to Tsze-loo, Why didst thou not answer him? 'Confucius is a man who, in his eagerness for knowledge, forgets his food; who, amid the pleasures knowledge gives him, forgets his sorrow, and thus reaches unawares a good old age.'"[6] "It is a great merit in a man," says Lao-tsze, "to possess knowledge without pretension; whereas to pretend to know what he does not know, is a great infirmity. A holy man, however, does not suffer from this malady, because he knows it to be such."[7] "A wise man gives his mind to Tao, and not to eating. He is broad, even, and magnificent; but the mean man 'is long' [stretches himself]; is lazy and pretentious and [fretful] pettish."[8] "Whereas he who is endued with a great mind [or knowledge, wisdom] has great means [or method] of using his power [for the good of others]."[9]

"The wise, then, lay up knowledge, like the ruby in its own setting or casket."[10] "Fools, however, bring themselves into trouble by their ceaseless talking. The frog brings destruction upon itself through croaking, though it lies hidden in the mud (or sand)."[11] "And the 'tekik' (or gekko) dies through

[1] Kobitarat. 56. [2] Legs par b. p. 215. [3] Morris, Dict. p. 229.
[4] Legs par b. p. 110. [5] Kudat-ku B. x. 8. [6] Shang-Lun, vii. 18.
[7] Tao-te-King, c. lxxi. [8] Ming Sin P. K. c. vii [9] Hjam-dpal, fol. iii.
[10] Malay pr. [11] Pazha mozhi, 22.

its own cry."[1] "For the prating of men wanting in sense and knowledge (or wisdom), is like [riders on] wild horses not broken in. When they rush into action, one does not in the least know [who is foe or friend]."[2] "He whose lips are like poison, accustom him to feel often very much ashamed."[3] "For he does not get good things who speaks bad ones."[4] Therefore—

"ἄνευ γνώμης γὰρ οὔ με χρὴ λέγειν,"

"I must not speak without reflection," said Theseus.[5]

"— Davus sum, non Œdipus.
Verberibus cæsum te in pistrinum, Dave, dedam usque ad necem."[6]

"I am a fool, not a wise man. Well, then, thy back shall pay dear at the mill for thy folly, till thou die for it." "The man void of understanding is known by seven tokens. (1) He oppresses his underlings; (2) he extols himself above all his inferiors, looks [cheaply] with indifference on all poor people, raising himself above everybody; (3) he says without grace what he has to say; (4) he does not try to prevent wickedness when he sees it practised; (5) he is slow of good works, and quick at evil ones; (6) he loves wicked things and wicked men; (7) he has no patience in the difficulties of this life, and thereby ruins himself."[7]

15 The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.

"*The rich man's wealth*," &c. "Every man is powerful through his money. Money makes him learned; but when reft of money, then his intelligence is thought but small; and all he does goes for nothing. Just like a stream that dries up in the heat of summer."[8] "A wife is for the purpose of offspring; a son, to offer funeral cakes; a friend is for friendship; but wealth is for everything."[9] "It is not for nothing, O

[1] Javan pr. [2] Saïn ügh. 81. [3] Kawi Niti S. [4] Ani, 28th max. [5] Œdip. Col. 594. [6] Ter. Andr. i. 2. [7] Bochari De djohor, p. 171. [8] Hitop. i. 132. [9] Chanak. 53.

wealth, that mortals honour thee most, as they do," says Theognis. "It is so easy for thee to bear the ills of life! To be rich seems to befit only the good, but poverty is the lot of the bad. For the greater portion of mankind there is only one virtue—to be rich. The rest goes for little or nothing." "Let us all then settle in our own minds that wealth, in the opinion of all, exercises most power."[1]

"Let race go to hell beneath, and the long list of virtuous deeds along with it; let merit (or good disposition) fall from the rocks, and the house be consumed by fire; let the thunderbolt fall at once on bravery and heroism; but let us have money and that only, for without it all imaginable qualities are counted as grass."[2] "Nothing, in sooth, is known not to succeed with money; therefore let every sensible man strive for it alone with all his might."[3] "Men with money are said to be young when advanced in years; but men without money are thought old when young."[4] "Seeing, he sees not; and hearing, he hears not, and moves not his lips, through arrogance (or bewilderment). Such is the plague of wealth."[5] "Whosoever has wealth is [reckoned] noble, learned, worth listening to and endowed with qualities. He is eloquent also, and fair to behold. All qualities, I tell you, are included in 'gold.'"[6]

"O Vaishampaka," said Arjuna, "all that men call virtue comes from wealth; for he who loses his wealth loses his virtue. What is there that we do not endure when wealth is taken from us? They look with disdain or disgust upon a poor man tilling by their side. It will not do in the world to praise poverty, the cause of degradation [fall]; for the fallen, O King, grieves as he also who has no money. I need say no more. But where wealth increases and comes in, everything runs smoothly, like streams from the hills. The virtue (or merit) that depends on gentility, marriage, even Swarga,

[1] Theognis, 515—520, 537. [2] Nitishat. 32. [3] Pancha T. i. 2.
[4] Id. ibid. 11. [5] Vemana, i. 39. [6] Bhartrih. cent. ii. 33.

O King, and existence in this world, do not prosper without money. But if a man is bereft of that rank [wealth], and is withal of small understanding, all his affairs come to naught, like shallow streams in hot weather. But he who has wealth has friends, has birth, has relations. He who has wealth is a man in the world; he is also learned and wise. Yet he who has no money, cannot become rich by merely longing for it; but money comes through money, as large wild elephants are led by smaller ones. Money gives virtue, connections by marriage, pleasure, valour, fame, amusement, a family, and increases virtue, O King."[1]

"Through riches, mean men are reckoned noble; men escape from difficulties. There is nothing more delightful than riches. Therefore get wealth! get wealth!"[2] "Devotion [austerity], youth, family, qualities, knowledge and strength—all profit. But in this world, riches excel them all."[3] "Thus when the low are in prosperity, it is for them an occasion of pride; but the great, when in prosperity, find it a source of humility."[4] "But, O ye children, when in prosperity, because it exalts one, our duty is to be humble (or lowly); and in poverty, because it lowers one, we must bear it cheerfully [in high spirits]."[5] "For this is a degenerate age; money is the principal thing."[6]

The salutation of one merchant to another, as enjoined by Manu is, "Is thy wealth secure (or assured)?[7] "O Aswins, lengthen the life of the merchant who longs for it."[8] For a man without wealth is lightly esteemed," said the merchant to his wife, who entreated him in affectionate terms not to sail to distant parts in search of wealth."[9] For as things are in the world, men think, "If a man lives in wealth and opulence, he will be said to be long-lived, even if his days be few; but if he is poor, in straitened circumstances, and if his grave shows

[1] Maha Bh. Shanti P. 215—225. [2] Kobitamr. 47. [3] Lokopak. 208. [4] Saïn ügh. 134. [5] Balabod. 9. [6] Lokaniti, 164. [7] Manu ii. i. 127. [8] Rig V. ii. skta. 182, 3. [9] Thoo dhamma Tsari, 6th story.

how hard had been his lot in life, then he is reckoned among the brutes"[1] [μιννυθάδιος, short-lived[2]]. "When Mahākāla, the female warder of the burial-ground, was asked how the funeral rites were performed, she answered: My lord, the rich are put into a coffin wound round with red cloth or blanket ['kambala,' of Chinese manufacture], and burnt. But as regards those who have no money [the poor], they are put upon the wood of the pile, and cut in pieces with the edge of the shovel, that they may be more readily consumed."[3]

"Money cleanses bastards of their ignominy," "and gives rank to him that has none."[4] "The riches of a man who is reported to have heaped up too much wealth become his executioner. Ruin generally comes upon the rich, but a beggar's birth is often a boon to him [he is not afraid of loss]."[5] "Therefore be not proud (or vain) of wealth or of beauty; for both may be taken away in one night;"[6] "however much the features of a rich man may betray the secret of his wealth."[7]

"*But the destruction of the poor*," &c. "In order to injure the great, men must call others to their aid; but the mean [or poor] are already destroyed through poverty. The same wind that fans a forest into flame, puts out the light of a hand-lamp."[8] "And I found," said the mouse, "that what is praised in a rich man, is blamed in a poor one. For if a poor man is stalwart, he will be called lubberly; if he is liberal, they will blame him for being prodigal; if he is meek, they will say he is weak; and if he is grave, they will think him a fool. Death is preferable."[9] "Yea, it is better to depart this life than to have for witnesses of one's shame both the sun and the man who taunts us with it."[10] "Yea, a happy [joyful] death is lighter [to bear] than open poverty."[11] "A poor man's quali-

[1] Calilah u D. p. 83. [2] Στεφ. κ. ἰχν. i. p. 16. [3] Dhammap. st. iv. [4] Kiddusch, B. Fl. 404. [5] Legs par b. p. 287. [6] E. Chosru Akhlaq Jell. p. 96. [7] Hariri, iii. p. 150. [8] Saïn ügh. 109. [9] Calilah u D. p. 171. [10] Στεφαν. κ. ἰχν. p. 216. [11] Ebu Medin, 170.

ties," said Kalidāsa to king Vikramaditya, "are like fire covered with ashes; and the thought about daily food is most distressing."[1] "To a Jew, however, poverty is becoming, like a red spot on a white horse,"[2] "or like a ring."[3]

"Who," asks the Buddhist teacher, "are the men that are reckoned dead while they live? He who is very poor; he who is laid low by disease; he who is in debt," &c.[4] "A house without a son is empty; a kingdom without a king is empty; the countenance of him who is without intelligence is empty; but poverty is empty of everything."[5] "Life is empty without knowledge," says Chānakya; "a country [district] is empty without friends; a house is empty without a son, but poverty is empty of everything."[6] "For he who has nothing is wicked" [in the eyes of the world].[7] "And these four are as good as dead: the poor, the blind, the leper, and he who has no provision of any kind."[8] "For the poor hungers, and he knows it not."[9] "Truly, then, it is not easy to bear firmly the loss of money."[10] "Since there is not in the world a physician who can cure poverty," said Toki-nusi, "whatever a poor man may think, he is helpless."[11]

"Well then, since good and bad men alike die," said the heretic Yang-chu, "and since their bones when dead are all alike, who can tell the difference? So then let us hasten to live, and why trouble ourselves about what is to come after?"[12] "Of poverty and of death, poverty is said to be the worst; for death gives but little trouble; poverty, however, is hard to bear."[13] "This man's faculties are not impared, you say—'Tis but talk. His intellect, too, is not deficient?—Nonsense. For no sooner is a man deprived of the real warmth of wealth, than he becomes quite another being. Is it not singular?"[14] "Men beset with the five plagues of poverty, disease, folly,

[1] Kobitarat. 112, and Chanak. 41. [2] Yalkut, B. Fl. [3] Vajikra, id. ibid. [4] Putsa pagn. Q. 70. [5] Lokan. 113. [6] Chanak. 46. [7] Tam. pr. [8] Millin, 91. [9] Megilla, B. Fl. [10] Kawi Niti S. [11] Nageki-no-kiri, p. 8. [12] Lao-tsze, bk. vii. p. 3. [13] Hitop. i. 135. [14] Id. 136.

exile and slavery, are dead while they live."[1] "You may have every good quality inwardly, but if you wear a bad coat you are despised by everybody. Although the bat is a wise bird, yet because it has no feathers, they say it is shunned by all other winged creatures."[2]

"For he who, though endued with good qualities, is bereft of appearance, ranks with bad [poor] men."[3] "The mother blames the son without money, and so does the father; his brother will not company with him; his own son does not obey him; his wife does not love him; and his friends avoid him lest he should beg of them. Therefore seek wealth. Through riches, all will be subject unto you. So great men have said."[4] "For the one fault of poverty destroys a heap of good qualities," say the Bengalees.[5] "Bad is the bite of a mad dog; worse is an inward complaint; worse is a bad wife; but worse than all is emptiness of the purse."[6] "When this is the case, a man has little to spend on ornaments."[7] "Without money, without feathers (or wings)."[8] "The lamp of the poor gives no light, but the lamp of the rich man never goes out."[9] "The store-room of the poor," say the Finns, "is full of open doors, and open behind."[10]

"But the strong city of the rich man is like Salm's 'falcon's eyrie,' or fort; the falcon's eyrie is his castle and place of rest."[11] [A common man, become rich, was heard to say, "Nothing can shake me!" He died soon after.] "A rich man draws a heavy wagon after him; but after the poor comes poverty."[12] "And poverty in the house is harder to endure than fifty stripes."[13] "There is nothing in the world harder than poverty, which is the hardest of all punishments."[14] "It is the greatest evil."[15] "He who comes down from his fortune, it is as if he died."[16] "And if he returns to prosperity, he is like a dead

[1] Pancha T. i. 298. [2] Legs par b. p. 215. [3] Kawi Niti S.
[4] Kobita R. 20. [5] Beng. pr. [6] Ep. Lod. 397. [7] Kawi Niti S. vii. 1.
[8] Pers. pr. [9] Id. ibid. [10] Finn. pr. [11] Shah nameh, p. 86.
[12] Millin, 303. [13] Yalkut Hijob, M. S. [14] Yalkut Ruth, M. S.
[15] Midr. Tanch. M. S. [16] Midr. Exod. M. S.

man coming back to life."[1] "Since four men are reckoned as dead: the poor, the leper, the blind, and he who has no children."[2] "Yet, even then, between the midwife and the lying-in woman," say the Rabbis, "the child of poverty or misery comes to naught."[3]

"Pitchers go to the river [rich men live], but broken ones [the poor] whither?"[4] "So then, when a rich man glorifies himself, there is something in it; but when a poor man praises himself, it is the ruin of him," say the Ozbegs."[5] "For when his wealth is exhausted, his condition is gone."[6] And "when poverty befalls a rich man, it causes his lustre to depart from him," said the rich broker when he became poor; "for when absent [dead], no one mentions him; and when present [in life], he has no enjoyment of it."[7] "If the high [or great] are free from faults, the low [or poor], on the other hand, have every fault, in the eyes of those who come near them. If under a palm-tree you drink green milk [palm juice], they will say it is milk [pat]."[8] [But better, "If under a palm-tree you drink cow's milk, they will say it is palm wine, or toddy."[9]] "Whether a stone fall upon the pitcher, or the pitcher upon the stone, however it be, woe to the pitcher!"[10] [Woe to the poor and to the weak!] Yet,

> "Fabritium—et incomptis Curium capillis
> Utilem bello tulit, et Camillum
> Sæva paupertas et avitus arto
> Cum lare fundus,"

says Horace.[11] And Martial:

> "Semper eris pauper, si pauper es, Æmiliane.
> Dantur opes nulli nunc, nisi divitibus."[12]

"One may not find money to borrow for the necessaries of life [by a poor man], but one may find it to buy a pearl [by a

[1] Javan pr. [2] Nedarim, M. S. [3] Yalkut Shophet. R. Bl. 156. [4] Berach. B. Fl. [5] Ozbeg pr. [6] El Nawab. 74. [7] Alef leileh, 25th night, p. 213. [8] Nitivempa, 78. [9] Rottler's Dict. s. voce. [10] Midr. Rab. in Esther iii. 6, M. S. [11] Od. i. 12. [12] Mart. Epigr. v. 81.

rich one]."[1] "Only give me fortune," say the Georgians, "and you may cover me with rubbish [or bury me in a dung-heap]."[2] For as to the poor, "If Peter's ass works for Paul, it will leave its skin on the road [by dint of incessant work]."[3] "It is better, dear Kyrnus, for a poor man to die, than to live day by day ground down in abject poverty," says Theognis.[4] "For a man without money [a beggar], servitude is the greatest honour; light is like darkness; decaying food has good flavour; repeating 'Hari, Kāra' [deities] is like an insult. Beggary destroys a hundred good qualities."[5] [The Arabic word for 'poor,' 'faqeer,' comes from the verb 'faqara,' to break the back, with blows or with a burden. And the poor in Greece were called κίγκλοι, 'cincli,' water ouzels; this pretty, lively bird, being thought destitute by the Greeks; hence the proverb, πτωχότερος κίγκλου,[6] "poorer than a water ouzel."]

"He that has no money," say the Telugus, "is not worth an areca nut."[7] And the Tamils: "However great be a poor man's learning, it is not thought of more than of a grain of tiney [a kind of millet]. As it were a wife unadorned with the necessary qualities; she will prevent her husband's virtue from appearing. A poor man's address may be courteous, and his behaviour humble, yet they do not open their mouth to him, but in rude speech. But whatever a rich man may say, everybody cringes to him. Is not this sea-girt world given to folly?"[8] "If a man is poor," say the Mandchus, "his opinion is [short] thought of little importance; when a horse is thin, his hair is long [coarse and shaggy]."[9]

"A poor soil," say the Chinese, "produces flowers late; and poverty gives happiness but slowly."[10] "A minuta gente, minuta mente: To poor people, poor wits."[11] "The rich man thinks of years to come, but the poor man thinks of what lies

[1] Hagigah. M. S. [2] Georg. pr. [3] Id. ibid. [4] Theogn. 175, 656, &c. [5] Hitop. i. 146. [6] Menand. θαϊδ. ε. [7] Telugu pr. [8] Niti neri vilac. 37—46. [9] Ming h. dsi. 4, and Mongol. nutsidai, 14. [10] Hien w. shoo, 53. [11] Ital. pr.

before him."[1] "Chi non hà nulla, non è nulla: He who has nothing, is nothing."[2] "The barber [surgeon] learns his trade on the orphan's head,"[3] say the Arabs; and the Spaniards: "A barba de necio aprenden todos a rapar: All learn shaving on the beard of a simpleton."[4] "For the misery of poverty is known of the Lord alone."[5] "From want of money the family becomes degraded; from want of money, fame also departs [is wiped out]." "Where there is no money, even a man's son finds fault with him, his wife upbraids him, and to others he is unbearable."[6]

"Δρυὸς πεσούσης πᾶς ἀνὴρ ξυλεύεται,"

"Everybody hacks at the fallen oak," say the Greeks.[7]

"Nil habet infelix paupertas durius in se
Quam quod ridiculos homines facit. Exeat, inquit,
Si pudor est—cujus res non sufficit."[8]

"For a man without money is of no use."[9]

"χρήματ' ἀνὴρ πενιχρὸς γὰρ οὐδεὶς
πέλετ' ἐσλὸς οὐδὲ τίμιος,"[10]

"For a man who is destitute of means is neither gentle nor respectable." So said Alcæus—yet, in sooth, "handsome is that handsome does." "What then is thine own, τί οὖν ἐστι σόν?" asks Epictetus of the rich man. "χρῆσις φαντασιῶν, the use of a vain show."[11] "So that I have not yet been able," says a Rabbi, "to see which is the better of the two, the death of a rich man, or the life of a poor one."[12] [See, as bearing on this subject, Sophos, fab. 21; Syntipa, fab. 20, 'of the Sick Deer;' and Loqman, fab. 3.] "None happier than the destitute," says Diphilus, "since he cannot expect to be worse off."[13]

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.

[1] Hien w. shoo, 152. [2] Ital pr. [3] Arab. pr. [4] Span. pr. [5] Vemana, ii. 152. [6] Id. iii. 116, 117. [7] Γνωμ. μον. [8] Juven. Sat. iii. 152, 155; S. Jam. Ep. ii. [9] Telugu pr. 2168. [10] Alcæi fr. 11. [11] Epict. Enchir. 11. [12] Ep. Lod. 1284. [13] Diphil. iii. ed. B. p. 261.

תְּבוּאַת רָשָׁע, 'the income, revenue of the wicked.' Arab. 'profit, gain, interest.' It expresses more than 'fruit,' which is, in a degree, a natural outcome. Whereas the original gives the idea of the result of the labour of the wicked man, as contrasted with the labour of the righteous, and in opposition to it. לְחַטָּאת, not 'to sin,' but 'to failure,' 'to missing the object of life—salvation.' The labour (life) of the wicked yields as returns, to make him miss the end, fail from everlasting happiness.

"*The labour*," &c. "Of a good action through self-control say: This is an arrow in Satan's eye."[1] "What is worthless fruit? An undisciplined mind."[2] "Abstain from what may lead thee to evil," say the Japanese, "and then the little evil done unwittingly will be readily forgiven. And when hearing evil, be like one deaf."[3] Confucius says: "Consider a man, and see whither he tends."[4] "The good man," says Tai-shang, "is good in his words, in his looks, in his actions. If in the same day he is good in all these three, Heaven must bestow on him happiness for three years. But the wicked man is bad in his words, in his looks and in his actions; if he makes proof of these three in one and the same day, Heaven will assuredly send him three years of misfortune." "How, then, ought not a man to strive to his utmost in order to be good?" is the closing sentence of Tai-shang's Kang-ing-pien, a treatise on Rewards and Punishments.[5]

"An action done in faith and earnestness, leads to a ten-fold happy result, to the Nat world in after-births [to the six inferior celestial regions]," say the Buddhists. "But an action done through covetousness, sin or folly, leads to ten-fold misery in after-births, and when ripe, to thick darkness."[6] "But this is also true: An action mixed up with good and evil—as by one who calls greed and lust faith, and faith evil—leads through a miserable way to births from brutes, as from a quiet elephant, and so to final happiness."[7] "The

[1] Succah, B. Fl. 215. [2] Ratnam. 28. [3] Atsme Gusa, i. iii. p. 2. [4] Shang-Lun, i. ii. 10. [5] Kang ing p. [6] Saddhamma phalam, p. 118. [7] Ibid. p. 120.

holy man," says Lao-tsze, "always delights in saving [doing good to] men; therefore does he not abandon them. He also delights in saving things; therefore also does he not abandon them."[1] "Virtue which a man has gathered during his lifetime, to be his companion after death, quickly takes him, thus purified of his taint by religious observances, to the other world, resplendent in a body of an ethereal nature."[2]

"The righteous is pleased both here and hereafter; in both these states does he rejoice at the thought of the good he has done. He rejoices especially when gone [the good way] to bliss."[3] "Therefore ought a good man to gather together good works; for good works are themselves the source [cause] of riches. When a man is prosperous, it shows that he has gathered together [done] good works."[4] "So it was that Kun-dgah-wo [Ananda] asked Bchom-ldan-hdas [Buddha] what the two goddesses which appeared to him could have done [in a former existence] that they should appear to him in such bright light?"[5] "The grain shows the difference between rice and long grass"[6] [so also the fruit of one's actions]. "For as the deed, so also the fruit [result] of it."[7] "A sinful action, however, does not, like milk, turn sour at once; but, like embers covered with ashes, it burns and follows the fool [until he is consumed]."[8]

"O King," said Kāvya to Vrishaparvā, "an unjust deed does not, like a cow, yield a result at once, but it comes gradually, and cuts off the roots of the evil-doer."[9] "Thus fools go on [or go about] without sense, enemies of themselves, doing sinful work that yields bitter fruit."[10] "He who commits sin," said Vidura to Dhritarashtra, "gets the reputation of it, and eats the fruit of sin. But he who practises virtue gets the reputation of it, and enjoys endless felicity. Then

[1] Tao-te-King, c. xxvii. [2] Manu S. iv. 243. [3] Dhamm. Yamakav. 18. [4] Legs par b. p. 294. [5] Dsang-Lun, fol. 19. [6] Kobita Rat. 14. [7] Athitha, W. D. p. 21. [8] Dhammap. Balav. 71. [9] Maha Bh. Adi P. 3333. [10] Dhammap. Balav. 60.

let not a man of decided virtuous conduct commit sin; for sin committed repeatedly destroys knowledge. Then sense [knowledge] being lost, a man sins deliberately. Whereas he who practises virtue increases his merit again and again."[1] "As water poured at the root of the cocoa-nut tree benefits the root and through it the fruit, so also does a good man benefit others doubly, for this life and for the life to come."[2]

17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof erreth.

"*He is in the way*," &c. "Good advice jars on the ear."[3] "A chi non si lascia consigliare, non si può ajutare: One cannot help him who will not take advice." For "A buon consiglio non si trova prezzo: Good advice is without price."[4] "Since there is no return from death," says Siün-tsze,[5] "the wise man places great importance in his actions. Thus for a man to live without being either sincere, generous, or respected for being adorned with learning, is a waste. And to follow to the grave [the funeral obsequies of] one who was neither sincere, generous, nor adorned with knowledge, is vain." "Siddhi Kur tells a story of the king's son having gone to Golconda with the minister's son for learning; the first profited so much as to understand what a crow said which they met on their way, 'ikerek,' that pointed to some water, and thus saved his life."[6]

We have also another simple story from the Telugus, to show the benefits of instruction. "There was a wise man at Benares who had two sons. To the eldest he gave all his property, but he educated the youngest most carefully. The first spent all he had and came to poverty; the youngest acquired much wealth through his education. Good instruction, then, leads to happiness."[7] "It is of the utmost importance for a man to read books," say the Chinese; "no matter whether

[1] Maha Bh. Udyog P. 1241. [2] Subhasita, 44. [3] Jap. pr. p. 780. [4] Ital pr. [5] c. xiii. [6] Siddhi Kur. xv. [7] Telugu, st. i.

a man be rich and honourable, or poor and despised, clever and intelligent, or stupid and dull, all should read books. If a clever and intelligent man does not read, he must become empty, frothy, weak and diffuse [or evasive]; and the stupid and dull, if they do not read books, will become still more obstinate, deficient, violent and perverse."[1] The soul of the departed in the hall of justice, where it pleads in favour of all the good it did in life, says: "I did not turn a deaf ear to the words of truth."[2] [See also Pap. Sall. ii., for Sekhru's admonitions to his son Papi when he went to school at Khennu (Silsilis), and Maspero, Style Epistolaire, p. 48.]

18 He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.

וּמוֹצִיא דִבָּה, 'and he that causes a creeping report to go forth,' 'an evil report spread underhand, as if creeping among people.'

"*He that hideth*," &c. "'O fox,' said the lion, 'why eatest thou not of this flesh?' 'How could I?' answered the fox [that was plotting the death of the two foster-brothers, the lion and the calf]. 'How could I? Thou hast an enemy, and this grieves the heart of me, thine uncle.' 'An enemy,' replied the lion, 'I can scarcely have.' 'If,' answered the fox, 'thou wilt not hearken to my words, who am thy uncle, thou shalt be sorry for it.' So saying, the fox lay down. Afterwards it went to the calf, and spoke to it the same words as against the lion. In consequence, the two destroyed each other. Then came a soft voice from Heaven, 'Never trust a false friend; see how the fox severed the lion from the calf and destroyed both.'"[3]

"We must do something to get rid of this man from Dworowati," said the king of Astino; "he hides deceit [or a fiendish object] under a cloak of sweetness [or friendliness]."[4] Tai-kung says: "Let him who injures others with words, turn

[1] Chin. max., Dr. Medh. Dial. p. 171. [2] Rit. of the Dead, c. cxxv. 19.
[3] Siddhi kur, st. xx. p. 33. [4] Broto Yudo, iv. 21.

it upon himself and injure himself. And let him who sputters blood upon others, keep his mouth closed."[1] "To accuse [or slander] any one," say the Japanese, "is like spitting upon him with the mouth full of blood."[2] "Though a man hear thee, he may yet hate thee for all that."[3] "But cunning is a disgrace in a good man."[4] "For there is no such thing as unconscious guile [or fraud]."[5] And "fuoco coperto," say the Italians, "è piu caldo dell altro: covered fire is hotter than any other."[6] "The mind free from hatred is a door to religion; it makes a man watchful over himself and others also."[7] "Do not ruin a man's reputation and profit," says Wen-chang; "for both these do men love, and seek after them."[8]

"Neither kings nor subjects, none except Rahans [Buddhist priests], ought to blame others for their faults; for the sun and moon, great and powerful though they be, yet cannot shine into the joint of a bamboo. And the moon, great as it is, disappears when in company with the sun; and the constellations and stars revolve around Myemmo [Mt. Meru]."[9] "One sees other people's faults who does not see his own."[10] "The hateful snake of a bad man who pours forth envenomed words, and discloses what he ought not, the secrets of good men, holds the language of a double tongue."[11] "A slanderer," say the Tamils, "never holds his tongue;" and the proverb, "He has slandered me," means literally, "Having put a wet cloth, with a wet knife, with a wet reaping-hook, he has cut my throat."[12]

"Let no one speak blame of others, nor yet listen to it; but remain silent when it arises, or even leave the place."[13] "A soldier," says Manu, "who insults a Brahman shall be fined a hundred panas [a pana is eighty cowries]; but a Brahman who insults a soldier shall be fined five hundred panas. And

[1] Ming Sin P. K. i. c. 5. [2] Jap. pr. p. 283. [3] Oyun Tulk. p. 10. [4] Vemana, ii. 63. [5] Kondreiv. 54. [6] Ital. pr. [7] Rgya-tcher r. p. iv. p. 24. [8] Shin sin luh. v. p. 44. [9] Thoo dhamma ts. st. iii. [10] Subha Bil. 118. [11] Kamand. Niti S. ii. 20. [12] Tam. pr. [13] Bahudorshon, p. 39.

a once-born man [Sudra] who gives tongue to a twice-born [Brahman], shall have his tongue slit asunder."[1] "Intercourse with another man's wife, the use of another man's goods, slandering others, and making fun of one's religious teacher, with unsteadiness in one's station, are one and all to be avoided."[2] "Do not consider the pitcher, but what is in it."[3] "And reckon him who speaks falsely [slanders] a scorpion, whose mouth is like fire in the wind."[4]

19 In the multitude of words there wanteth not sin; but he that refraineth his lips *is* wise.

לֹא יֶחְדַּל פָּשַׁע, 'there lacketh not fault, tripping, mistake or transgression.' Arab. 'is not free from fault or transgression.' LXX. ἐκ πολυλογίας οὐκ ἐκφεύξῃ ἁμαρτίαν, 'through much talking thou shalt not escape sin (or mistake).'

"*In the multitude of words*," &c.

"— ἐν δὲ τῷ λέγειν
κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια."

"Plain speaking," said Œdipus to Creon, "will give thee more trouble than profit."[5] "He who multiplies his words," says Ebu Medin, "shall not be free from guilt."[6] "When thou speakest," said Noor-ed-din to his son, "do not talk nonsense; for if thou repentest once of thy silence, thou mayest repent many a time of having spoken."[7] "If to talk much, fast and ever, were the same as having common sense, then swallows," says Nicostratus, "would be wiser than we."[8] "For talkativeness is intemperance in speech. The tongue of the talker," says Theophrastus, "is ἐν ὑγρῷ, moist and ever on the move; he would rather chatter like a swallow than hold his peace."[9] "But such men," says Demophilus, "by their incessant chatter like swallows, lose all the pleasure of social intercourse."[10]

[1] Manu S. viii. 277. [2] Chanak. 30. [3] Ep. Lod. 275. [4] Tam. pr. [5] Œdip. Col. 795. [6] Ebu Med. 187. [7] Alef leil. 21st night, p. 159. [8] Nicostrat. ed. B. p. 275. [9] Theophr. Char. 8. [10] Demoph. Similit. p. 614.

"A man who does not speak at all is called dumb; but he who talks much is one that makes many mistakes."[1] "No pool without frogs, no talking much without slips of the tongue."[2] "I must try to keep in check my tongue," says Crates; "for it becomes both young and old to know how to hold one's tongue in season."[3] "For either hold thy tongue," says Pythagoras, "or let thy say be worth more than silence [which is gold]." "But to speak truth is better than silence,"[4] says Manu. "Yet it is better to hold one's tongue than to speak an untruth."[5] "Moderation in speech, O King, is most difficult to acquire," said Vidura to Dhritarashtra; "for it is impossible to talk much and sensibly too."[6] "For long words [much talking] are fulsome, and long sticks are weak."[7]

"In an abundance of words, some must be hurtful; when a man eats too much, he suffers for it afterwards."[8] "Therefore do not talk too much."[9] "For trifling words injure reason."[10] "It is 'bringing something out of nothing,' empty talk." "And to employ a hundred words where one would be enough is 'big talk;' and to admire or praise oneself is 'boastful talk,'"[11] say the Chinese. "Then practise [seek for thyself] silence."[12] "Do not speak evil to every comer; let thy idle talk remain at home" [or, "Do not speak evil talk at random; wherever thou goest, thy idle talk will return home to thee"]. "Thou shalt be the better for it in days of adversity."[13] "Take care of thy words [speech], lest it bring thee to destruction."[14] "For there is nothing on earth more deserving of a long prison than the tongue."[15] "And he who multiplies talk, multiplies lying."[16] "For if thou do not rule the excess of thy tongue, Satan will curb thee therewith."[17] "Inasmuch as he who multiplies his words, multiplies his chances of correction."[18]

[1] Kudat ku B. xiv. 9. [2] Osman. pr. [3] Crates. p. 275. [4] Manu S. ii. i. 83. [5] Hitop. i. 144. [6] Maha Bh. Udyog P. 1170. [7] Hill pr. 201. [8] Ming h. dsi. 22. [9] Avv. Atthi S. 89. [10] Hien w. shoo, 127. [11] Dr. Medh. Dial. p. 166. [12] Ani, 59th max. [13] Id. xxxi. p. 199. [14] Ebu Medin, 55. [15] Meid Ar. pr. [16] Ep. Lod. 1523. [17] El Nawab. 64. [18] Nuthar ell. 221.

"It is the way with talk, that it goes on increasing. Anger arises from one word, and with one word it goes."[1] "So then," said Rabbi Akiba, "as the Masora is a fence to the Law, as tithes are a fence to wealth, as vows are a fence to a holy life, so also is silence a fence to wisdom."[2] "Whether with great men or with one's equals, one must have regard to rank and dignity and to self-respect in one's words; otherwise evil will ensue, and one will lose one's respectability."[3] "Chi molto sà poco parla: the man who knows much, talks little."[4] "Much talking diminishes wisdom."[5] "Therefore do not talk much; but hold your tongue, that your words may live [endure]. The words of him who talks much, receive little respect."[6] "They are a tree with leaves only, and little or no fruit," say the Rabbis."[7] "Much talking, I think, will bring a man evil (or trouble)," said Gagnrâd [Odin] to the giant Vafthrudnir.[8] "By day look round when you speak, and at night it is best not to speak at all."[9] Walls have ears. "Restraint of the body is [sweet] good, so is restraint in words and also in thought; in everything restraint is good," said Nagasena to king Milinda.[10]

"Mind your words," said Wei to himself. "A flaw in a white stone may yet be repaired [ground or worn off]; not so a flaw in words."[11] "By all means," adds the Japanese Commentary, "do not lightly let words come out of your mouth; say not, 'A word is a trifle.' No one can keep your mouth for you; keep it yourself."[12] "Words upon words spoil speech, as weeds spoil water."[13] "Guard against much speaking; many words do harm," says Choo-tsze.[14] "Every word of thine, whether good or bad, said by mistake or from pride, is written in the book of 'the Written Ones' [the Book of Life]."[15] Confucius says: "One cannot always judge of a man by his talk. A virtuous man has words [to express himself]; but a

[1] V. Satasai, 105. [2] Pirke Av. iii. [3] Vemana, iii. 108. [4] Ital. pr. [5] Kudat ku B. x. 12. [6] Id. xviii. 13. [7] B. Flor. [8] Vafthrudn. 10. [9] Telugu pr. 2456. [10] Milinda P. p. 167. [11] She King, iii. 2. [12] Id. ibid. [13] Telugu pr. [14] Kea kih yen. [15] Midrash Tanch. M. S.

man may have words and yet no virtue."[1] "For a man smart [artful] in his talk, is slow at keeping silence."[2]

"Yet every word should be sincere. In uttering a word, one ought to consider what it may lead to, so that it may not be an empty word."[3] Thus it often happens that "di grand' eloquenza picciola coscienza:[4] there is little conscience in great eloquence." And again: "Dovè grand' eloquenza, vi è poca coscienza: where there is great eloquence there is little conscience."[5] "Generally speaking," says the Japanese Dr. Desima, "a man at once upright (or honest) and a great talker [eloquent], and withal diligent in business, is a rare article. Very good and honest men have not great intellect. But [great talkers] eloquent men have little uprightness and honesty. And as unprincipled men easily go astray, when such men gather the multitude around them, they [distort] disturb existing customs; whereas good and honest men consolidate them."[6] [In Japan, it seems, as well as in England].

"There are men," says Wang-kew-po,[7] "who have a certain talent for speaking (or talking); they are not to be trusted." "For abundance of words brings about misfortune, just as many doctors are certain death."[8] "So long, O Bhikkhus, as you shall not be addicted to, or take pleasure in, talk [for talking sake], so long also will your increase and not your decay take place."[9] "The Samano [monk] therefore, O Gautama, gives up frivolous talk and avoids it."[10] "It is said: Art thou overcome by another man's talk? Be not overcome by his silence [talk less than he]; for if his talk is silver, his silence is gold. For he who multiplies his words, multiplies his lying; as he who increases his goods, increases also his sins."[11] "Be careful of your words, then," says the Japanese 'Moral Instruction for Women;' "let them not be many. And let not a woman either reproach one or tell a lie."[12]

[1] Ming Sin P. K. c. xi. [2] Id. ibid. [3] Id. c. xii. [4] Ital. pr. [5] Id. [6] Gomitori, i. p. 16. [7] On Kang-he's 6th max. [8] Hill pr. 60. [9] Mahaparanibbh. fol. khya. [10] Silakhanda, fol. ki. [11] Matshaf. Phal. [12] Onna dai gaku, p. 67.

"Be wise, then, both in words and in deeds; for the wisdom of words is for this world only; but the wisdom of deeds reaches to the next world and there abides."[1] "For where there are many people, there is much: 'It is so! It is not!' [difference of opinion]," say the Chinese. "Discussions [quarrels also] only come from too much opening of the mouth. Vexations, annoyances [headaches], only come from encountering others too vehemently."[2] "And he who does not multiply his words, does not confuse his talk. And he who does not talk big of what he does, does not confuse his actions."[3] "Too much glue does not stick," say again the Chinese; "and too many words are not [sweet] welcome."[4] "For many words injure conversation, as too much eating hurts a man."[5] "Folly mostly prevails among men," says Cleobulus, "and abundance of talk."[6] "A word," say the Georgians, "is often best when not spoken; for one word will often undo thee."[7] "But a man of a placid disposition says but little. Water when tranquil flows but slowly."[8] "I have not multiplied the speaking of my words, nor let my tongue wander astray,"[9] says the soul of the departed in Amenti.

20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

'The heart of the wicked (is) כִּמְעָט, as little as a thing of naught.'

"*The tongue*," &c. "The good are wholly made up of qualities, but fools have nothing but faults. From a gem arises the desire of making it useful and valued; but from a serpent's venom nothing comes but evil."[10] "As when the terrible Rāhu seizes one-half of the moon [eclipses it], the moon lightens the earth with the other bright portion, so also the excellent man, whatever be the trouble that besets him, dispels sorrow that

[1] Akhlaq nāsiri, 25. [2] Chin. pr. p. 74, 76. [3] Ming Sin P. K. c. iii. [4] Chin. pr. G. [5] Id. ibid. [6] Cleobul. Sept. Sap. [7] Georg. pr. [8] Ming h. dsi. 12. [9] Rit. of the Dead, c. cxxv. 25, 33. [10] Legs par b. p. 102.

rests in the heart of the dwellers on earth."[1] "Like the jack-fruit which, when ripe, is thorny without, but full of ambrosia within, so is the heart of a good man."[2] "Good men are like the cocoa-nut, rough and hard outside, but white, sweet and fresh within. But wicked men are like a plum, soft outside, with a heart of stone within."[3] "And the udumba [fig-tree], whose fruit when ripe is red outside, but inside is full of vermin, so is the heart of a bad man."[4] "The sinner," said Kaushika, "is always full of wind, like a large pair of bellows."[5] "Inasmuch as the knowledge a fool may have is given him to no purpose, it kills his good fortune, breaking his head."[6] "For there is no greater enemy of man than wickedness in the heart."[7]

21 The lips of the righteous feed many: but fools die for want of wisdom.

יִרְעוּ, 'shall feed,' pascent. Chald. id.

"*The lips*," &c. "How great is the way of the saint! He [or it] feeds ten thousand [all] things,"[8] says Confucius. "One learns from one man, and one uses that knowledge over ten thousand men."[9] "A good man, by his gentleness, preserves himself and others; but an evil man, by his roughness, injures himself and others also. A fruit-tree protects itself and other trees as well; but a dry tree consumes both itself and other trees also."[10] Meng-tsze says that "a good man has five different ways of doing good by giving instruction: (1) by giving advice, which has the effect of a shower of rain at the proper season; (2) by perfecting men's virtue; (3) by drawing out their talents; (4) by answering questions; (5) by privately influencing [correcting] others."[11] "A true word spoken by the mouth, shows the usual way of that mouth [or of the speaker]."[12]

[1] Subhasita, 19. [2] Lokaniti, 43. [3] Hitop. i. 95. [4] Lokaniti, 42. [5] Maha Bh. Vana P. 13,748. [6] Dhammap. Balav. 72. [7] Kawi Niti S. [8] Chung y, c. xxvii. [9] Chin. pr. p. 27. [10] Legs par b. p. 105 [11] Hea Meng, c. xiii. 39. [12] V. Satasai, 343.

"The So's [ancestors] were great men who, having dwelt attentively on the first principles, spread abroad their thoughts [the result of their meditations], and thus pleased other men."[1]

"Industry," said the father, "is better than self-reliance, because whereas reliance benefits him only who has it, industry benefits others. Now, to bring good to others is a proof of goodness, for 'he is a good man who does good to men.' It would be fearful that a man who can bring good to others should be slow to do it, and thus deprive them of the benefit of it."[2] "For he is said to live, he in [and through] whom many live. May he have a long life!"[3] On the other hand, "Mean men receive education, but never are the better for it."[4] "For is it not a joke to suppose that knowledge will occupy [pervade] a man of middle age, if he was not born so gifted?"[5] "And ignorance is the death of the living,"[6] say the Arabs. Esop has a fable of 'the Ass and the Cricket,'[7] but better told by Syntipa,[8] and in the Aramean original of Sophos.[9] "The ass asked the cricket what it ate, to give it such a sweet voice. 'I live on air,' said the cricket. The ass then lay on his back with his mouth open, and died of it." Loqman, too, has a fable[10] of the Wolves and the Ox-hide. The wolves died of it, from want of sense.

22 The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

"*The blessing*," &c. "There is none beside thee, O Indra, to give joy [blessing or happiness]; therefore do I seek thy praise [word], O thou friend of man."[11] "For he, to whom thou, [liberal] Lord of power, givest food, enjoyment and support, enjoys it fully in his home."[12] "Om! true, O my son, I will give thee a boon; choose what thou likest; nothing is impossible

[1] Gun den s. mon, 741. [2] Anwar i Soh. st. iii. p. 65. [3] Hitop. ii. 35. [4] Chin. max. [5] Vemana, iii. 90. [6] Meid. Ar. pr. [7] Fab. 137. [8] Fab. 1. [9] Fab. 2. [10] Fab. 36. [11] Rig V. i. skta. lxxxiv. 19, 20. [12] Id. iii. skta. xxx. 7.

with me. I am Giver of all good gifts," said Nārāyana to Subhadra.[1] "O Indra, Liberator, those who offer thee their hymn of praise with longing [hearts, with devotion] soon become great."[2] "I [says Indra] am the first [original] lord of wealth. I procure wealth always [or eternally]; men call me Father; I give ease [enjoyment] to my worshipper."[3] "In olden times," said the Japanese Dr. Desima, "rich and great men prayed to Heaven for a blessing on their affairs, and they, receiving it, prospered. Thus small means suffice to one's well-being; and being received with gratitude, must turn to good, and fearful things be warded off."[4]

"O Ashi [blessing], thou art beautiful, thou art radiant, thou comest forth from [thy] beams with joy [or joyous]. O Ashi, giver of brilliant gifts to the men whom thou followest [or to whom thou cleavest], thou sweet-smelling! The house in which thou settest thy foot firmly, for a long abode in it [fellowship with it], is fragrant [with thy blessing]."[5] "God is He who gives thee wealth," says Ptah-hotep.[6] "For the working [management] of the earth is jointly by God and man," said Arjuna to Djanārddana."[7] "Thy duty, O man, is to bestir thyself, and from God comes blessing."[8] "God's help," say the Spaniards, "is worth a great deal more than much early rising."[9]

"Let him [Indra] be favourable to us [for the attainment of our wishes] and come to us with wealth, a blessing and the food which he gives."[10] "For false is the purpose of those who say that we ought to renounce the pleasant fruits of life here below," says the Shivaite; "do they not see that everlasting life begins here below?"[11] "Life and death are an order from Heaven, and so are riches also," say the Japanese.[12] For—

"πολλαὶ δ' ὁδοὶ
σὺν θεοῖς εὐπραξίας,"[13]

[1] Pancha Ratra. iv. 26. [2] Rig V. ii. skta. xi. 16. [3] Id. x. skta. xlviii. 2. [4] Waga tsuye, ii. p. 10, 11. [5] Ashi Yasht, 6. [6] Pap. Pr. xiii. 8. [7] Maha Bh. Udyog P. 2826. [8] Pers. pr. [9] Span. pr. [10] Rig V. i. skta. ii. 3. [11] Vemana, iii. 204. [12] Jap. pr. p. 142. [13] Pind. Ol. viii. 17.

"the gods have many ways of doing good," says Pindar; while he adds elsewhere that "no one among men appears to prosper without effort on his part."[1] "God helps those who help themselves." "Therefore, O my son, be thankful for what God has apportioned to thee, and thou wilt be the richest of men."[2] "To be able to live and live [to have enough during life] is a blessing from Heaven; to be able to die and die [a happy death] is also a blessing from Heaven. But not to be able to live and yet live, and not to be able [ready] to die and yet die, are both punishments from Heaven."[3]

"But the blessing of the Most High is peace."[4] For "Heaven does not produce the non-happiness of man, as the earth does not produce the non-growing of plants. Great riches come from Heaven; small riches from diligence."[5] "A man endures much for the sake of his wife, his son, and his father and mother; but these would be no trouble if he looked up to Brahma."[6] "For the blessing bestowed by Bchom-ldan-hdas [Buddha] is not to be apprehended with the mind" [so great it is].[7] "Every profit gained in this world without God's blessing, is as if taken from Him by force," says Rabbi Chanina.[8] "Blessing on the daily life is seen in the beauty of the work done. The service of God is a provision of happiness in this world, and also of honour in the world to come. The service of God is a good means of salvation. If not, of what use is a brainless skin? [life without God]. The purpose of making for salvation at the last, is a good mark [or stamp] on a man. And let not a clapper [conscience] be ever beating in one's breast."[9]

"The fruit of virtue," said Manibhadra to Kundadāra, "always is superiority [influence] and happiness of various kinds. Let the Brahman eat these fruits free from bodily suffering."[10] "Tsullubandaka was so stupid that he could not

[1] Pyth. xii. 49. [2] Matshaf Phal. [3] Lee-tsze, bk. vi. p. 5.
[4] Megillah, 18, M. S. [5] Ming Sin P. K. c. xi. [6] Vemana, ii. 55.
[7] Rgya-tcher r. p. c. iv. [8] In Berach, B. Fl. [9] Rishtah i juw, p. 29.
[10] Maha Bh. Shanti P. 9781.

learn anything, but he was kind to his teacher, who took him to the jungle and taught him this 'mantra' [spell]: 'Thou weariest thyself! thou weariest thyself! But what for? I know thy work.'"[1] "Pray to the gods whose power is great," says Theognis; "for nothing either good or bad happens to men without them [their will]."[2] "And to him whose conduct is good," says Solon, "God grants good fortune in all things, and saves him from folly."[3] "Ilik praised God and said: O my God, thou art most noble. All my good has come to me from Thee. I am thy worthless servant, and have sinned against Thee. And yet thou hast granted me all my desire."[4]

"As regards this life," says the Buddhist, "a wise man eschews sin and impurity, is liberal, moderate, &c. In like manner as the bee sucks honey from a flower without deranging the blossom, so also does a wise man pass through this world, doing what good he can, and deriving from it what good he may, but without attaching himself to it."[5] "By the blessing of Sangs-rgyas [most perfect Buddha], and by the goodness of the Triune God, let a man be free from disease until he dies in his old age; and be gifted with a soft voice, a mild countenance, and great strength."[6] Thus "a fair wind will raise no waves,"[7] say the Chinese; and Pindar,

"Διός τοι νόος μέγας κυβερνᾷ
Δαίμον' ἀνδρῶν φίλων,"[8]

"God's overruling wisdom governs the (lot or) circumstances of those who love Him and whom He loves."

23 *It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

זִמָּה is worse than 'mischief' in its general acceptation. It means rather 'crime, guilt.' Ar. 'vice, wickedness.' 'It is כִּשְׂחוֹק, as a laughing matter to the fool to commit wickedness, or to incur guilt.'

[1] Buddhagh. Par. vi. p. 92. [2] Theogn. 173. [3] Solon Ath. ed. B. v. 69. [4] Kudat ku B. xiv. 12. [5] Hdul-wa, vol. cha, fol. 29. [6] Smon-lam bchu-tham. [7] Chin. pr. [8] Pyth. v. 164.

"*It is as sport*," &c. "A small sin is a great misfortune to the pure-minded; but what are a hundred sins to the sinful soul?"[1] "One of the frogs that were pelted with stones said to the boys who did it: O boys, to pelt us is sport to you, but it is death to us."[2] "When everything is wounded and spoilt, he only smiles at it." "It is so indeed," says the Chinese translator of that same story. "Leave off sinful sport."[3] "Great wisdom does not proceed from small virtue [or goodness]."[4] "Wise men, however, are never held in honour by fools. The beautiful light of the sun when shining is nevertheless obscured by vultures flying across it."[5] "If a man, though weak and small, is intelligent, what can an enemy, even powerful, do to him? A lion, though king of beasts, was slain by an intelligent hare."[6] "He that has understanding can read a letter backwards."[7]

24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

יִתֵּן, understand יהוה. Chald. 'shall be given (or granted) to the righteous.'

"*The fear*," &c. "It often happens," says Callinus of Ephesus,[8]

"Πολλάκι δηϊότητα φυγὼν καὶ δοῦπον ἀκόντων
ἔρχεται, ἐν δ' οἴκῳ μοῖρα κίχεν θανάτου,"

"that a man escaped from the battle and from the din of war, meets death in his own home." "The fear of the wicked," may also mean "remorse of conscience and the fear of death." "He who has done evil, is punished by it," say the Arabs.[9] "If you stamp on the ground," say the Bengalees, "the guilty tremble;" and "the rat flees, though it knows not that the cat is blind."[10] "For if one does harm to another in the morning, evil is sure to come to him in the afternoon."[11]

[1] Kobita R. 51. [2] Telugu st. 2. [3] Atthi Sudi, 42. [4] Tonilkhu y. ch. ii. [5] Saïn ügh. 84. [6] Legs par b. p. 19. [7] Osman. pr. [8] 14, 15, ed. B. [9] Meid. Ar. pr. [10] Beng. pr. [11] Cural, 319.

On the other hand, "Forebode good [or good luck]," say the Arabs, "and thou shalt have it."[1] "Then practise virtue ere cruel death come, and live. Else those who do not raise a dam ere the flood overtakes them, what will they do when it comes?"[2] And Loqman has a fable[3] addressed to those who become aware of the wickedness their hand has wrought, and of their past evil conversation, only when death is near. "But he," says Lew-tsang-tsze, "who makes provision of warm clothing need not fear the cold; so he who gathers together godliness and virtues need not fear defamation and injury."[4]

25 As the whirlwind passeth, so *is* the wicked no *more:* but the righteous *is* an everlasting foundation.

"*As the whirlwind*," &c. "Riches and the world shall pass away," says Abu Ubeid,[5] "but good works shall remain." "The advantage of goodness is for ever; but that of evil is only at first."[6] "If one lays a good foundation [or fulfils his office well] while at the head [chief or ruler], he is a worker [or benefactor] for ever. For he has satisfied every one with knowledge, and the thought of him confirms [or maintains] his goodness among men on the earth," says Ptah-hotep.[7]

"The everlasting foundation" mentioned here is, of course, the promise of eternal life, through Christ, promised by God to those who love and fear Him; yearned after and seen afar off, but dimly, by all the really great minds of olden time. "The righteous man rejoices here and hereafter; but most when he has gone to bliss, and thinks of the good he had done."[8] "For these perishable bodies," said Bhagavān to Arjuna, "are said to be [parts] of an eternal, embodied Spirit, imperishable, infinite; therefore, fight thou, O Bhārata."[9] "A good man is the pillar [mainstay or foundation] of the state. He lives ten thousand years, and [his light] does not wane."[10]

[1] Nuth. ellal. 27. [2] Nan neri, 30. [3] Fab. 19. [4] Ming Sin P. K. i. 5. [5] Prov. 113. [6] Beng. pr. [7] Pap. Pr. xv. 11, 12. [8] Dhammap. Yam. 18. [9] Maha Bh. Bhishma P. 896. [10] She King, bk. ii. od. 3.

"Perfection in a perfect man," says Tseu-sze, "never ceases but continues; and as it continues, it shows itself outwardly."[1]

And of the holy man, Lao-tsze says that "after he has spent his strength in doing good, he does not dwell on his merits; but although he does not rest on his merits, yet his merits do not leave him."[2] "When he dies, he ceases not to exist, but is indeed long-lived. And he who knows how to lay a good foundation shall not be destroyed."[3] "Those who devote themselves to the [moral] law well taught to them, pass over to yonder shore [nibbānam], which is under the thrall of death, and very hard to cross."[4] "The superior man," says Meng-tsze, "lays deep the foundation of his own principles, wishing to possess them for himself. When he has acquired them, he dwells at rest [composed]. While thus under their quieting influence, he values the depth of them; and applying them right and left, he finds out the source from which they flow. Therefore does the superior man strive to possess those principles for himself."[5] "My dear Rahans," said P'hara Thaken, "do you think Mahakala-thera and Tsullakala are alike? Why, Tsullakala is like a tree floating adrift that has reached the bank, whereas Mahakala is like a mountain of solid rock, against which nothing can prevail to shake it."[6]

Of this "everlasting foundation of the righteous," the Buddhist has but small hope. "Gautama said in his discourse: 'Ayam antimā jāti: this is my last birth; there is not now any other existence.' Thus affirming cessation of existence, which is found only in 'kamaloko, rupaloko, and arupaloko,' sensual existence, corporeal existence, and formless existence, the realm of beings with form, and of beings without form; so that when he says, 'natthi bhuti puna bhava,' he means that he shall cease to exist."[7] "These my five component parts," says the Buddhist, "form, sensation, perception, discrimination and

[1] Chung Yung, c. xxvi. [2] Tao-te-King, c. ii. [3] Id. ibid. [4] Dhammap. 86, Panditav. [5] Hea Meng, viii. 14. [6] Buddhagh. Par. v. p. 45. [7] Rev. Gogerly, Ceylon Friend, Feb. 1864.

consciousness, are not enduring because they are not permanent; they will die; and my body when dead will be cast away like a slough in the coffin."[1] While other materialists warn "him who is endued with virtue, that the innate qualities of the virtuous do not procure lasting [dhruvam] existence. The ashes of sandal-wood burnt with fire are no longer fragrant."[2]

26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

כַּחֹמֶץ, 'as vinegar,' or sour, fermented matter. Thus the LXX. render it by ὄμφαξ, 'sour grapes, verjuice,' and are followed by one Arabic version, with the Coptic and the Syriac—'As verjuice to the teeth, so does the sluggard (idle, lazy man) injure his own works,' whose lazy, irresolute ways are well rendered by עצל, στραγεύειν.

"*As smoke*," &c. "The same thing which looks like abuse from a stranger, may be welcome from a friend; just as smoke from grass differs from the smoke of incense."[3] "The sluggard," say the Arabs, "has not two legs."[4] "Laziness," say the Turks, "walks slowly, slowly, and meets poverty on the road."[5]

27 The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.

"*The fear of the Lord*," &c. Tsoo-ke, one of Kaou-tsung's ministers, said to him: "Heaven looks down on the people, and according to the righteousness [of each individual] sends upon him length of days or shortness of life. It is not Heaven that destroys the people; it is the people themselves who cut short their own destiny in the middle of it."[6] "For a good man must reach an advanced old age, but a wicked man must die early."[7] "The man who leads a bad life," says Manu,[8] "is

[1] Khanda-gna-pa, J. Thera, and Rahula Thut. 18. [2] Drishtanta Shat. 41. [3] Kobitamr. 26. [4] Egypt. pr. 45. [5] Osm. pr. [6] Shoo King, iii. 14. [7] Hien w. shoo, 195. [8] Manu S. iv. 157, 158.

blamed in this world; always fares wretchedly; is afflicted with disease, and is short-lived." "But he who, though not favoured by fortune, yet leads a good life, is faithful and not envious, lives a hundred years." "There are the stars of the [Great Bear] Bushel of the North, the prince of spirits, which are placed over the head of men. They write down in a book the sins and faults of men; and they lop off twelve years from the reckoning [sum of years] of a man [according to his conduct]," says Tai-shang.[1] And the Commentary quotes Tsang-tsze, who says, speaking of this cutting off of man's days: "Ten eyes that pry [from above], and ten hands that carry off, how awful it is!"

"The office of Shang-Te is to be the Ruler (or court) of Heaven; which is lord of man's life, of his death, and of his long life."[2] "All his sins are sought out by the [Sze-ming] officer of [God's order] destiny; and if at death there remains one sin [yet unpunished], it reaches down to the children's children."[3] "Therefore," said Enoch to the wicked, "your days shall be cursed, and the years of your life shall perish; eternal curse on you shall be multiplied, and there will be no peace for you."[4] "They shall perish; there will be no length of days for them."[5] "The duration of a tyrant's life is short," say the Arabs; "but the duration of a generous [good] man's life is long [spread out]."[6] "When a child is born," say the Rabbis, "it is decreed how many years he is to live on earth. If he is innocent [pure, virtuous], he shall fulfil the years [decreed to him]; if not, his years shall be shortened, as it is written in Prov. x. 27."[7]

Shang-Te says: "If you are bad [do evil], you cut short yourself your own happiness. You die morning or evening ['the two rats, white and black, gnaw the root of your days'];[8] how can you hope for a high rank?"[9] "When the heart is

[1] Kang ing p. [2] Shin sin luh. i. p. 79, 81. [3] Id. ii. p. 85. [4] Bk. Enoch, c. v. 6. [5] Id. x. 10. [6] Nuth. ellal. 163. [7] Midr. Rab. in Koheleth, iii. 2, M. S. [8] Jap. pr. p. 115. [9] Shin sin luh. ii. p. 81.

good," say again the Chinese, "and his destiny [ming, order from Heaven] is also good, then glory and renown come early. If the heart is good and the destiny is not good, then this life is warm and filled; when destiny is good and the heart is bad, promotion, it is feared, can hardly come; but when both the heart and destiny are not good, then for poverty and misery straight on to old age."[1] "Good morals, they say, are a blessing, and virtue is best in this world; for behold, a frightful dragon does not slay good people."[2] "A good-tempered and quiet man is sure to live out his days; but the plotting and deceitful man comes to no good end."[3]

28 The hope of the righteous *shall be* gladness; but the expectation of the wicked shall perish.

"*The hope*," &c. "When Bias was asked, What is 'sweet' to man, ἐλπὶς, ἔφη? he said 'Hope.'"[4] "For," says Ovid,[5]

"Spem juvat amplecti, quæ non juvet irrita semper."

"And Thales being asked, What is the most common thing? answered 'Hope,' for it is all that is left to those who have nothing else."[6]

"Jam mala finissem letho, sed credula vitam
Spes fovet, et melius cras fore semper erit,
Spes etiam valida solatur compede vinctum:
Crura sonant ferro, sed canit inter opus."[7]

"Then ἐλπίζε ὡς θνητός, hope thou as being mortal," says Periander.[8] For,

"'Εν ἐλπίσιν χρὴ τοὺς σοφοὺς ἔχειν βίον,"[9]

The wise live in hopes, "the hope of the righteous," which is to them "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," fastened to the cable of faith, that will bear the strain of the storm, and never fail; for "He is faithful that promised."

[1] Ming Sin P. K. i. p. 3. [2] Silavim. Jat. p. 371. [3] Ming h. dsi. 32. [4] Sept. Sap. p. 42. [5] Ex Ponto, iii. 7, 21. [6] Sept. Sap. p. 36; Babrias, fab. 58. [7] Tibull. eleg. ult. [8] Sept. Sap. p. 48. [9] Γνωμ. μον.

This hope—

"Tenet in tempus, semel est si credita, longum,"[1]

endures until it ends in the possession of the "gladness" promised. But hope itself is gladness so long as it lasts; as the Syriac renders it well: "The hope of righteous men is in (or with) joy;" while looking forward to "the promised inheritance of the saints in light." It is well rendered in תּוֹחֶלֶת, 'longa spes,' as contrasted with תִּקְוָה, the expectation, 'by taking measures,' of the wicked. "For all that I have seen of the wicked," said Bileklik kishi the wise, "he came to nothing."[2]

"'O thou Creator of corporeal beings,' said Zarathustra to Ahura Mazda, 'where is the judgment-seat, and where are the rewards which men put off while living?' 'O Zarathustra,' answered Ahura Mazda, 'on the third night, when the sun rises, the daeva, Vizeresha by name, carries away the sinful soul bound to the bridge Chinvat, where the question is put to the soul touching its conduct through life. But as regards the pure (good), on the third morning, a beautiful maid takes the soul over Hara-berezaiti [Elbors, the highest peak of the Caucasus] into the presence of Vohu-mano [Good or Holy Spirit], who asks it, Whence comest thou? Then the soul of the pure goes rejoicing to Ahura Mazda, to the golden throne of Amesha-spentas [immortal saints, archangels?]'"[3] "The righteous rejoices here and hereafter," says the Buddhist; "in both states does he rejoice. He rejoices greatly when he sees the purity of his actions."[4] "Hope," says Theognis, "is μόνη θεὸς ἐσθλή, is the only good goddess left among men; all the rest, with Faith, Temperance, have gone back to Olympus; even the Graces have left this earth. But if any among the pious wishes to live and to see the light of the sun about (with) the gods, then ἐλπίδα προσμενέτω, let him await (abide by) what he hopes for, and worship them first and last in hope."[5]

[1] Ovid, Art. Am. i. 445. [2] Kudat ku B. xi. 17. [3] Vendid. xix. 89, and Yasht, xxii. [4] Dhammap. Yamak. 16. [5] Theogn. 1091.

"But as to those vain 'pratikbudh' [self-constituted Buddhas], when they come to die, they are like the 'kadali-tree' [kadali, plantain-tree], without heart [or marrow]; they rejoice in their wealth and pleasures; but when they come to the end, they are found naked, with the empty palm of their hand grasping a shadow."[1] Yet, in any case, the hope of the Buddhist is nought. For Nirvāna [to be treated at length in another chapter] is 'extinction.' Now a drop of water falling into the sea is not annihilated; it becomes a part of the whole. But the blowing out of a candle [nirvānam] is complete extinction.

The Brahman, at all events, calls Heaven, Father; and looks forward to his soul being absorbed into Brahm or Brahmă, the Soul of the universe. But all the Buddhist has to look to is extinction, cessation of existence. After having gone through manifold transmigrations [Buddha had five hundred], with alternate visits to heaven and to hell, living all the while, as much as in him lies, 'nibbānasseva santike,' in close fellowship with Nibbānam, through constant meditation on it, and looking forward to it as 'paramam sukham,'[2] supreme bliss or happiness, the Buddhist 'aggiva gachchati,' goes out like fire,'[3] into 'akatam,' uncreated eternity ['zervanam akaranam,' unlimited, eternal time [?] of the Avesta], into 'nibbuti,' peace and quiet of Nirvāna, annihilation.

For whatever difference there may be between southern and northern, old and modern Buddhism, Nirvān, Nibbān, Nibbānam, Nirvānam, Engl. Nirvāna, means 'extinction,' and nothing else. So that the expressions, 'paramam nibbānam,' 'paramā gati,' &c., good, excellent Nirvāna, 'good passage,' or 'going hence, thither,' refer, probably, to the fewer transmigrations to be undergone, owing to a moral life on earth; for in any case 'extinction' must be the same. The hope of the Buddhist, then, is extinction; the hope of the Christian is 'everlasting life,' through Jesus Christ our Lord. [Referring to this, we

[1] Tonilkhu y. ch. 6. [2] Dhammap. Sukhav. 203, 204, Appam. 23.
[3] Id. Appam. 31.

read in the Dsang-Lun, that whereas Buddha spoke of "being wholly delivered from sorrow," in Dr. Schmidt's printed copy, in my native copy, given me by Csoma Korösi, the same passage reads, "to be delivered from sorrow, together with the lord, or god."[1] One letter makes the difference.]

29 The way of the Lord *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

מָעוֹז, 'stronghold' rather than 'strength.' '*Shall be*' need not be inserted here. 'The way of the Lord is of itself ruin, destruction, מְחִתָּה, to the workers of iniquity, by condemning them as light condemns darkness. So does the Arabic understand it, and renders מָעוֹז by 'a castle or fortress.' The Syriac has 'strength' only; but the LXX. ὀχύρωμα, 'stronghold.'

"*The way*," &c. "Truth is the strength of the true."[2] "And perfection," says Confucius, "is the way of Heaven."[3] "Where ought one to stand? In the way of propriety [nyāye], in order to obtain the visible and the invisible."[4] "By these seven," says Chānaka, "is the earth preserved [as 'salt' of the earth]: by cows, Brahmans, Vedas, chaste women, truth-speaking men, men free from greed, and liberal people."[5] Loo-kung-kung says: "If a man overcomes himself for the sake of (or by) virtue, he grows stronger; but if he does it for the sake of wealth, he gets worse; and if he goes beyond his strength, he perishes."[6] "The superior or noble man keeps in the right way and walks in it, in the middle of it, stays there, and swerves to neither side. He forgets the old age of his body, and takes no account of his years, so as to relax in his efforts. But he makes every effort, and day by day uses all diligence until he becomes a corpse. He always puts himself last."[7]

"Yea," says Confucius, "the superior man keeps the right

[1] Dsang-Lun, ch. i. [2] Nava R. 7. [3] Chung y. c. xx.
[4] Ratnamal. 58. [5] Shat. 299, J. K. [6] Ming Sin P. K. c. ii.
[7] Li-ki, c. xxvi.

way, that he may enjoy long the excellence of it; but the mean man is not long in bringing down misfortunes upon himself."[1] "Shang-Te reverses [his kindness or mercy], and the people are afflicted; therefore, dread Heaven's anger."[2] "When God intends to send a warning to a man of sense, who sees and hears, He closes his ears and stupefies his heart, and then draws his reason from him like a hair [ille quem deus vult perdere, prius dementat—first loses his senses], until wisdom has come to him. And then God restores to him his wits, in order to make him consider his ways," said the broker."[3] "The gods," says An-nen O-Siyau, "punish an ignorant man, not to kill him, but to correct him; as a master beats his pupil, not to kill, but to correct him."[4] "Therefore, when thou hast decided to go forward in the right way, put thy trust in God."[5] "God will not lay a heavy burden upon you, for He knows that you are weak. But if among you there be a hundred men who endure, they will overcome two hundred others; and if there be among you one thousand who endure, they will overcome two thousand, by God's leave (or help). For God is with them that endure."[6] "But without firm resolution and deliberate purpose, no man can obtain the result of his wishes."[7] "O thou wise Sumedha, fulfil all equanimity to perfection, whether in prosperity or in adversity [be even-minded]."[8]

> "Pol, si est animus æquus tibi, satis habes
> Qui bene vitam colas."[9]

"If thy heart is firmly stayed on Shiva, happiness shall surely be thine; but if thou swerve from him in the least degree [lit. 'the size of an ant;' a 'hair's-breadth' in Chung y. c. i.], there will be no happiness—no, none, for thee."[10]

[1] Chung y. c. xvi. 1. [2] She King, iii. 2, 10. [3] Alef leil. 26th night, p. 215. [4] Do-ji-kiyo, p. 9. [5] Qoran, Sur. iii. 153. [6] Id. Sur. viii. 65. [7] Akhlaq i m. xii. [8] Upekhap. Jat. p. 24. [9] Plaut. Aulul. act i. sc. 4. [10] Vemana, iii. 11.

30 The righteous shall never be removed: but the wicked shall not inhabit the earth.

"*The righteous*," &c. "Like Lhun-po [Rirab Lhun-po, a fabulous mountain in the north of Asia, Mt. Sumeru or Meru] that cannot be moved by any one, so also does the great and good man stand firm. But the state of the mean man is like a flake of cotton, moved to and fro, and very changeable."[1] "The holy man," says Lao-tsze, "divests himself of [his body] 'self,' and yet exists [or endures] for ever."[2] "Though pure gold be cut and melted [burnt], yet his colour is not altered."[3] "There is no increase [or prosperity] from sin; but from virtue it is sure. No one ever saw or heard of a lion with a retinue of deer."[4]

"Let every oppressor," said Enoch, "be destroyed from the face of the earth, and every evil deed be put an end to! Let the plant of justice and righteousness appear, and let it be for blessing to the world! Justice and righteousness shall be planted for ever in joy."[5] "Indeed," said Bhagavān to Arjuna, "there never was a time when I did not exist, neither thou, nor yet those kings of men. Neither shall we all ever cease to exist hereafter."[6]

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

יָנוּב חָכְמָה, 'bringeth forth,' in the sense of producing, germinating, in a continual growth or flow; comp. Is. lvii. 19, נִיב שְׂפָתַיִם, and καρπὸς χειλέων, Heb. xiii. 15. The LXX. render it by ἀποστάζει, 'distils drop by drop;' the Arabic, by 'sprouts or buds forth;' the Armenian, 'gush forth;' but the Syriac, by 'speaketh' only; and the Coptic, by 'teacheth.' לְשׁוֹן תַּהְפֻּכוֹת is more than 'froward;' it is literally the tongue of 'subversions, revolutions, confusions,' whether

[1] Legs par b. p. 139. [2] Tao-te-King, c. vii. [3] Mong. mor. max. [4] Vr. Satas. 468. [5] Bk. Enoch, c. x. 16, 17. [6] Maha Bh. Bhishma P. 889.

in families, in Church or in State, as at present. The Arabic renders it by 'the tongue of liars;' not literal, but equally applicable; LXX. ἀδίκου; Copt. 'oppressor.'

"*The mouth*," &c. "From the expression [lit. drawing up, or contortion] of thy lips," says a Rabbi, "thou art known to be a wise disciple"[1] [who expresses his disapproval of evil words or deeds]. "A bamboo to work the boat, and words to [help] teach wisdom."[2] "Fools, a thousand of them, may weep over nothing [centuries past]; but one wise man who knows the meaning of the words spoken by him is better than they all."[3] "A wise man," said the crow to the mouse, "does not hide his merit; but even if he hides it, it is like musk which, although hidden, does not prevent the scent of it from escaping and spreading abroad."[4] "The proper, kind words of a good man are spoken by him unasked."[5] "And the superior man," says Confucius, "delights in talking about what is right and good; but the mean man delights in talking about gain."[6]

"Mustapha in hell, seeing men who were eating bits of their own flesh, asked Gabriel who they were. 'Men of thy people,' answered Gabriel, 'who were given to evil-speaking against the faithful.' For evil speaking eats up the good of a man, as fire consumes wood."[7] "A gran bugiardo ci vuol buona memoria: A man who tells many stories [lies] must have a good memory," say the Italians;[8] "for a double tongue falters," say the Tamulians.[9] But the Persians say: "A teller of lies should have no memory."[10] "But lying," say the Arabs, "is a disease, and truth is the remedy for it."[11] Anyhow, as Pindar says to Hiero,

"— ἀκέρδεια λέλογχεν
θαμινὰ κακαγόρως,"[12]

[1] Midr. Yalk. in Levit. 537, M. S. [2] Hill pr. 45. [3] Parosahass. Jat. 99. [4] Calilah u D. p. 163. [5] Vr. Satas. 297. [6] Shang-Lun, xiv. 16. [7] Miraj nameh, 3 story. [8] Ital. pr. [9] Tam. pr. [10] Pers. pr. [11] Meid. Ar. pr. [12] Ol. i. 84.

"An evil fate soon overtakes evil-speakers;" and Cleobulus adds: "ψευδὴς καταβολὴ τὸν βίον λυμαίνεται."[1] "Lying calumny fouls the life [of him who utters it, and of him against whom it is told]."

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness.

"*The lips of the righteous*," &c. "The beauty of speech [or conversation]" says Ebu Medin,[2] "is of the habit [character or disposition] of the pure-minded, and is itself a token of the best of men." "Friendship that proceeds from the spontaneous feeling of the heart, is indeed different from the speech of one influenced by knavery. With evil men, their mind differs from their words, and their words differ from their actions. But with the great and good, their mind, their words and their actions, are all one."[3] Speaking of propriety of manners, Confucius says, "How can a man who is not endued with humanity [jin, love for man] have a turn for propriety?"[4] [That springs from within, and can neither be taught nor learnt fully if it is not inbred.]

"For intelligent thought reaches farther than a polished sword."[5] "And the aged Nestor whose advice had already been found profitable, said: I for my part, will only say those things which appear best to me."[6] For of him, as of the like of him, it is said: "Chi semina virtu, fama raccoglie."[7] "He who sows good or virtue, reaps a good name, and he who is both agreeable and learned [great, distinguished], usually gives pleasant [advice or] instruction. But he who is agreeable, but an enemy, talks deceitfully and with cunning" [lit. suitably to the occasion].[8] "Agreeable [pleasant] and suitable speech, pity, almsgiving, and helping the poor, makes up a good man.

[1] Sept. Sap. p. 10. [2] Sent. 78. [3] Hitop. i. 102. [4] Shang-L. iii. 3. [5] Ebu Medin, 271. [6] Il. *i.* 103. [7] Ital. pr. [8] Kawi Niti S. iv. 3, 4.

This, in sooth, is the virtuous conduct of true men," says Kamandaki.[1]

"Let a man always gladden the world with suitable speech; for a sour, rough tongue, even with gifts, makes one afraid."[2] In the Dsang-Lun[3] we read that the god of the sea appeared of great beauty to Dge-sñen and to the five hundred merchants who were sailing with him. "There are others handsomer than he," said Dge-sñen. "Who are they?" asked the merchants." "They are they who in this world are wise and prudent, who fulfil their duties, and who keep in order their body, their thoughts and their tongue." "Gently check thyself," says Theognis,[4] "and let gentleness ever be on thy tongue." "To say what is agreeable, is good speech," say the Chinese;[5] and Horace—

"Omne tulit punctum, qui miscuit utile dulci."[6]

[1] Niti Sara, iii. 2. [2] Ibid. 23. [3] c. v. fol. 24. [4] Theogn. 355. [5] Chin. pr. 1018. [6] Ars. Poet. 343.

INDEX TO SOME OF THE REFERENCES, PROPER NAMES, TERMS, &c., MENTIONED IN THIS WORK.

REFERENCES.

Akhlaq i muhsini—Counsels of the beneficent, of Husain Vāiz Kāshifī.

Akhlaq nasiri—On morals.

Ali ben Abu Taleb—Maxims, with an Arabic and Persian commentary.

Altan Gerel—'Golden Light,' Buddhist.

Alvismál—The Lay of Alvis. Edda.

Andazebi—Georgian proverbs.

Ashi Yasht—Later portion of the Avesta, on blessing.

Athitha Wakya Dipanya—Cingalese proverbs.

Atmabōdha—On the soul. Brahminical.

Atsme Gusa—'A bundle of grass;' stories, &c., for young people.

Avesta, or Zend Avesta—Sacred writings of the Parsees; consists of Vendidad, Yaçna, Vispered, and minor books.

Avoth Rabbi Nathan—An apocryphal treatise of the Talmud, by the celebrated R. Nathan.

Avveyar—A celebrated female sage among the Tamils, and sister of Tiruvalluvar, author of the Cural. She has left several works—Aṭthi Sudi, Kalvi orukkam, &c.

Baber nameh—Annals of Baber.

Bahudorshon—Collection of wise sayings and stories.

Baital pachísi—Fifty tales of a demon.

Balâbod—Learning or wisdom for children.

Banarayashtaka—Couplets on morals.

Barddas—On Welsh cosmogony, &c.

Beharistān—Jami's book of spring.

Berachoth—A section of the Mishna. The initials 'M.S.' for Moses Schultz; 'B. Fl.' for Buxtorfii Florilegium; 'R. Bl.' for Rabbinische Blumenlese of Duke's—are added to the Rabbinical sayings quoted from those works on their authority respectively.

Bhagavat Purānam—One of the most celebrated of the Purānas.

Bhartrihari shatakas—Centuries of couplets on morals, by Bhartrihari.

Bochari de Johor—Malay stories.

Boyan Sorgal—Advice on the acquisition of virtue.

Brahma Vaivarta Purānam—One of the Purānas.

Brahma-jāla, or Brahma's net—First treatise of the Dīga Nikāya.

Broto Yudo—A Kawi epic poem.

Brynhild—A Lay of the Edda.

Bslav-cha-gchas-pa, &c.—Eighteen precepts to be learnt.

Buddhaghosha's Parables—Part of the Dhammapadam.

Bundehesh—History of the Creation.

Bunebis kari—Natural history.

Byam-chub-lam-gyi-sgron-ma—Lantern on the road to Buddha; a Buddhist work.

Calilah u Dimnah—The Arabic paraphrase of the Hitopadesa.

Chung-yung—'Invariable Mean;' one of the Four Books; a work of Confucius.
Cural—of Tiruvalluvar; a celebrated work among the Tamils.

Dam chhos, &c.—On the pure religion of Buddha.
Dam-pai chhos padma—Lotus of the pure, holy law or religion.
Den-ka cha wa—Japanese country conversations on various subjects.
Derek erez sutta—The lesser treatise on the ways of the world, conduct and morals.
Dhammapadam—Way or steps to piety; a celebrated Buddhist book, in chapters; Chittavaggo, Atta, Piya, Maggavaggo, &c.
Dhammathat—Burmese Code of Manu.
Dhammaniti—'Guide to virtue.' Buddh.
Dmar-khrid—'Practical instruction.' Buddh.
Dibre hakhakkamim—'Words of the Wise;' a Rabbinical work.
Do-ji-kiyo—'Instruction for youth.'
Dri-med-dkon-segs—'Faultless or superior teaching;' section of the Bstan-hgyur. Tib. classic.
Drishtanta shataka—Century of examples.
Drislan-phreng-wa—'Chaplet of morals, &c., in questions and answers.'
Drusii Adagia—In Buxtorf's 'Florilegium Hebraicum.'
Dsang-Lun—The Wise and the Fool. A collection of stories. Buddh.
Dul-wa [Hdul-wa]—A section of the Bkah-hgyur, Tib. classic on discipline, education, &c.

En-Nawābig—Distichs on morals, &c.; name common to many Arabic poets.
Emthäl Osmanliyeh—Turkish proverbs.
Enoch—Book of Enoch, preserved only in Ethiopic. It contains the quotation of S. Jude 14.
Ep. Lod.—Rabbinic sayings, quoted on the authority of 'Episcopus Lodovaci,' Joh. de Plantavit; a beautiful folio volume, but without references to the authors quoted.
Eth-Thealebi en-nishaburi—A collection of the sayings of wise Arabs.
Ezra—3 and 4 Ezra also, found in Ethiopic only.

Fargard—A chapter of the Avesta.

Gittin—A treatise on divorce, in the third division of the Talmud.
Godhaj—On morals.
Gomitori—A dust-pan; Dr. Desima's scraps on morals.
Gulistan—Rose-garden of Sādi.

Hakegi-no kiri—Japanese mythology.
Halkut de'oth—On morals and conduct, by Rab. M. Maimonides.
Harbards liod—Lay of Harbard. Edda.
Hávamál—Lay of the High One [Odin]. Edda.
Hea-Lun—Second part of Confucius's Dialogues.
Hea-Meng—Second part of Meng-tsze [Mencius].
Heike monogatari—A period of Japanese history.
Hiao-King—Classic on filial piety.
Hien wen shoo—A book of worthy, honourable sayings.
Hill proverbs—Burmese.
Hitopadesa [Hitopadesha], of Vishnu Sarma.
Hjam-dpal, &c.—Names and attributes of Wisdom. [Manju Sri, god or patron of Wisdom personified.]
Htsandau thinguttara—Verses on morals.
Husn u Dil—Beauty and the heart: a Persian story.
Hwae-nan-tsze—A philosopher who wrote on the origin of things [B.C. 189].

Jat. Jātakas—Stories of the births of Buddha: origin of many fables, current East and West.
Jebamoth—On affinity. Talmud iii.
Joma—On reconciliation. Talmud ii.

Jin-sze-yew hio—Teaching for youth on various subjects.
Jits go kiyo—Instruction on truth.

Kalevala—The epic poem of the Finns.
Kobitaratnakara—Gems of poetry, &c.
Kobitamritakupa—Cup of poetic ambrosia.
Kojiki—Ancient Japanese history.
Koku ni naru no, &c.—Wise precepts.
Kondreiventham—Maxims of Avveyar.
Kudat ku Bilik—'Blessed or precious knowledge;' morals.
Kurshid Nyaish— One of the later treatises of the Avesta.
Kuwan ko hen—On morals for children.
Kwan-tsze—Philosopher who wrote on military subjects [A.D. 300].

Lak-we-yan—On Buddhism.
Legs-par-bshad pa, &c.—Treasury of good words by Saskya pandita.
Li-ki—Work by Confucius on rites, music, morals, &c.
Lokaniti—On wise, worldly conduct.
Lokopakaraya—A similar work.

Maaseroth—On tithes. Talmud iii.
Mahaparanibbānam—A treatise of the Dīga Nikāya, on Nibbānam.
Maha Bhārata—The epic poem of India, divided into sections. Parvas.
Mahawansa—Cingalese epic poem.
Mainyo i khard—'Spirit of Wisdom;' a Mazdayasnian work.
Mangala Thut—Spells for good luck.
Manu Sanhita—Institutes of Manu.
Matshaf phalāsf.—Writings of philosophers.
Markandeyam purānam—The Purāna of Markanda; a Muni.
Medh. Dial.—Dr. Medhurst's Chinese dialogues.
Meore 'enayim—'Enlightener of eyes.' Rabbin.
Mifkhar peninim—Choice of pearls; wise sayings of Rabbis.
Milinda paño—Nagasena's conversations with king Milinda.
Millin d'Rabbenan—Sayings of our Rabbis.
Ming-sin Paou Kien—'Precious mirror for enlightening the heart;' a collection of wise sayings.
Mirāj nāmeh—History, in Eastern Turkish, of what Mustapha saw in the nether-world.
Mishle Asaph—The proverbs of Asaph. Rabb.
Mishle shu'alim—Fables of foxes, of Rabbi M. Niqdani.
Mishle hakhakkamim—Proverbs of the wise.
Mitra Dzoghi—History of an ascetic monk, son of the king of Magadha.
Motsu—On Japanese mythology.
Muthure—'Sayings of wise men.'

Naga Nīti—Couplets on morals.
Nageki-no kiri—'Ending of grief;' book of moral stories.
Nāladiyar—On morals.
Nalopakhyāna, Nalus and Damayanti—An episode in the Maha Bhārata.
Namakara—'Buddhist spells for good luck.
Nanneri—Couplets on morals. Shivaite.
Nawābig—Distichs in Arabic.
Nawolo Pradhoto—Javanese laws.
Nedarim—On vows. Talmud iii.
Nītimāla—A chaplet on morals.
Nīti neri vilaccam—'Bright rule of moral conduct.'
Nītisāra—'Essence of morals,' by Kamandaki.
Nŭthăr, or Năthăr ellāle—Scattering of pearls; Arabic wise sayings.
Nütsidai üghes—Moral and other witty sayings.

Onna go-kiyo—Female moral instruction.
Onna tai gaku—'High teaching for women.'
Onna ima kawa—A like work.
Oyun tulkidar—'Key of the understanding;' wise counsels for the people.

Pancha Tantra—Stories.

Pancha Ratra—Stanzas on morals.
Pap. Pr.—Papyrus Prisse, containing the precepts of Kaqimna and of Ptah-hotep.
Pap. An.—Papyrus Anastasi.
Pa-rol-tu, &c.—On transmigration.
Pazhmozhi—'Morals for youth.'
Peah—'On the corners of fields.' Talmud i.
Pend nameh—'Book of counsels.'
Pendeh i Attar—'Counsels of Attar.'
Phreng-wa—'A garland of wise sayings.'
Pirqe Avoth—'Wise sayings of the Rabbi Fathers.'
Putsa-pagnenga—A Buddhist catechism on most things, in questions and answers.
Prem Sāgar—'Ocean of love;' Hindee stories.
Putt-ovada—Teaching for children.

Qiddushin—'On betrothals.' Talmud iii.

Rahula thut—Gautama's precepts to his son.
Ratnamālikā—'Necklace of gems;' wise sayings.
Rāja nīti shataka—'Century of moral sayings for kings.'
Rgya-tcher-rol-pa—Tibetan of the Sanscrit Lālita Vistāra; a Buddhist account of the birth and doings of Shakyamuni, the last Buddha.
Rishtah i juwahir—'String of jewels;' a collection of wise sayings in Arabic, Persian and Turkish, with a commentary.
Ritual of the Dead—Egyptian progress of the soul through the nether world.

Sabbat, Shabbat—'On the Sabbath.' Talmud ii.
Saddhammap'halam—Buddhist treatise on the fruit of virtue.
Sahidic Adages—In Rosellini's Gram. Coptica.
Saïn üghes—Shorter title of the Mongolian version of the Tibetan 'Treasury of Good Words,' of Saskya-pandita.
Sanhedrin—'On legal proceedings.' Talmud iv.
San-tsze-king—'Three-letter classic for children.'
Sdom-pa sum pai—On moral obligation. Buddhist.
Shai an sensen—'On Egyptian transmigration.'
Shang-Lun and Hea-Lun—Upper and lower, or first and second portions of Confucius's Dialogues with his disciples.
Shanti shataka—'On moral repose.'
She or Shi-king—Chinese classic of the 'Book of Odes.'
Shin-gaku soku-go—'Moral essays.'
Shin-sin-luh—Collection of moral essays by various authors.
Shing Thiwali gatha—Verses for good luck.
Shi-tei-gun—Dr. Desima's instructions to his pupils.
Shits-mon—Book for children on morals.
Shoo-king—Chinese classic on ancient history.
Shringāra shataka—Stanzas on moral subjects.
Siao hio—'Little Study' for young people, as Ta hio, 'Great Study,' was for men; composed by Chu-tsze.
Sibrzne Sitsruisa—'Wisdom of untruth;' moral tales by the Georgian Sulkhan Orbelian; 'wisdom' being taught through the tale which is 'not true.'
Siddhi-kur—Mongolian stories.
Sigrdrifumāl—'Lay of Sigdrifa.' Edda.
Silakhanda—A treatise on good character, manners, &c.
Sinhala, Sigala, or Singhala V. Suttam—A section of the Dīga Nikāya.
Smon-lam, bchu-tham, &c.—Buddhist prayers.
Snan-ngag me-long, &c.—Commentary on 'The Mirror of Sweet Words.'
Solarlioth—Song of the Sun. Edda.
Sota—On adultery. Talmud iii.
Subha Bilas—Hindee wise sayings.
Subhasita—A collection of good words, or wise sayings.

Süm-tsew—On Buddhist doctrine and transmigration.
Surrya peyyāla—Buddhist work.

Ta-hio—'The Great Study' of Confucius.
Tai-shang, Kang-ing-pien—Rewards and punishments. A Taouist work.
Tamino nigiwai—Popular activity or bustle. Essays found in Atsme Gusa.
Tao-te (or teh) King—Lao-tsze's celebrated classic on Tao and Virtue.
Taranatha—On the introduction of Buddhism into Tibet.
Tchhe-hpo-wa—'On the Great Removal,' transmigration.
Thar-gyan—The popular title of 'Dam chhos yid bjin gyi nor-wu;' jewel of everything one can wish about the holy religion; an introduction to Buddhism.
Thar-wa chhen-po—'Great deliverance.' Vessel or means of transmigration.
Thar-wa—'Emancipation,' title of several treatises on the subject.
Thoo dhamma tsari—The Decisions of the Princess Thoo Dhamma tsari.
Tonilkhu yin chimek—'Ornament of salvation.' A Buddhist catechism.
Tvunat Mishle—R. Levi's Commentary on the Proverbs.
Tsagnai J. Thera—A Buddhist work.

Uligerün dalai—'Ocean of parables.' Mongolian version of the Dsang-Lun.

Vairāgya shataka—Distichs on asceticism.
Vararuchi—A friend of Nagarjuna; wrote 'Sapta,' 'Ashta ratna,' 'Nava ratna,' &c., 'seven, eight, nine jewels,' or stanzas, on moral subjects.
Vedanta Sāra—Essence of the Vedas.
Vemana padyamulu—Verses on morals and other subjects, by the Shivaite Vema.
Vettivetkai—On Tamil morals.
Vidwan Tarangini—On various schools of thought.
Viraf nāmeh—Account of what the sage Arda Viraf saw in the nether place of torments.
Vishnu Purānam—The celebrated Vishnu Purāna.
Vispered—A section of the Avesta.
Vizeers [The Forty]—Turkish stories.
Vrinda Satasai—Wise sayings on various subjects.

Waga tsuye—'My staff.' Dr. Desima's stories, &c., for young people.
Wang-kew-po—Popular commentary on Kang-he's Sacred Edict.

Yaçna—A section of the Avesta; of prayers, hymns, &c.
Yalkut—'Gathering,' the title of several Rabbinical works on the Books of the Old Testament.
Yew-hio—A short encyclopædia for young people.
Yung-ching—Son of the Emperor Kang-he, who wrote a commentary on his father's Edict in a more classical style than Wang-kew-po.

PROPER NAMES, TERMS, &c.

Abu Ubeid, an Arabic author of wise sayings.
Achārya—Spiritual guide, teacher.
Āhriman, the Evil Spirit, at war with Ahura Mazdā, the Good Spirit.
Ahura Mazdā [Ahurō mazdāo, Lord, Great Wisdom], one of the Yazatas, yet addressed as God supreme, Creator, &c.
Airyana Vaejanh, 'well-watered Érān or Īrān,' where Yima reigned.
Ajtoldi, Ilik [prince], Bileklik kishi [wise man], characters mentioned in the Kudat ku Bilik.

ALP ARSLĀN, father of Kazl Arslān, descended from the Seljuk kings of Persia.
ANI, Egyptian scribe of the 20th dynasty.
Arahat, a saint worthy of final emancipation.
ARJUNA, one of the Pandavas; son of Indra, and friend of Krishna.
ARMAITI, Spenta (or Çpenta) Armaiti, Holy Wisdom, daughter of Ahura Mazdā.
Arya [Aryya], 'of good family, respectable.' Aryans, invaders of India.
Atabeg, Atabak [Turk. 'father of the prince'], a dynasty of Persian kings, Turcomans, in the 12th and 13th centuries.
AZAZAEL, Azazel, or Azazil, chief of the 200 fallen angels.

BCHOM-LDAN-DAS, 'one who has been victorious;' an epithet of Buddha.
BEN-ZAI-TAN, Japanese goddess of wealth.
Bhagavat, Bhagavān, 'worshipful.'
BHĀRATA, son of Dushyanta, who inherited India [Bhārata varsha].
Bhikkhus, religious mendicants among the Buddhists.
BHĪMA, one of the Pandu princes.
BHISHMA, great-uncle of the Pandus.
BHRIGU, a Muni, one of the ten sons of Brahmā.
Bodhisatwa, Bodhisatto, a being preparing to become a Buddha.
BORHAN-ED-DIN, an Arabic writer on the value of study.
Brahmachāri, a young Brahman, a religious student.

CHĀNAKYA, a Hindoo sage.
Chintāmani, a fabulous gem that gives all one can desire.
CHOO-HE, or Chu-hi, the most eminent of later Chinese philosophers [A. D. 1130—1200].
CHOO-TSZE, or Chu-tsze, a celebrated philosopher, author of the Siao-hio.
CONFUCIUS, Kung-fu-tsze, also called Kung-kiu, from a protuberance on his forehead, and Chung-ni; the most famous of all Chinese philosophers; almost worshipped.

Dgah-ltan, 'joyous,' Tib.; in Sanscrit, Tushita, 'the abode of the gods.'
DHRITARASHTRA, father of Duryodhana, the elder of the Kuru princes, and leader in the war against his cousins, the Pandu princes.
DIPANKARA, one of the 24 Buddhas.
DJANĀRDDANA, a name of Vishnu.
DRAUPADĪ, daughter of Drupada, king of Panchāla, in the north of India.
DRUVA, grandson of the first Manu.

EBU MEDIN, a native of Fez; author of a collection of wise sayings.

FERIDUN, sixth of the Peishdadian kings of Persia; reigned 500 years.

Gahapati, a householder.
Guru, a spiritual teacher, a teacher.

HARI, Vishnu, Krishna, Indra, &c.
HJAM-DPAL, or MGON, 'beautiful lord' [Sanscrit Manju Nātha; also Manju Sri]. He is also called Hjam-dbyangs, 'beautiful harmony,' god and patron of Wisdom personified.

ILIK, see Ajtoldi.
ISHWARA, Lord, God supreme; according to the Vedas, the same as Brahm or Brahmā; universal, infinite Spirit, the origin and cause of all things.

JAIMINI, a celebrated saint and philosopher, and pupil of Vyāsa.
JAMBUDWIP, fourth of the southern continents. According to the Purānas, central part of the world, India; as China is also the 'middle kingdom.' Jambudwip is sometimes said familiarly of South India, Ceylon.
JARĀSANDHA, king of Magadha, and foe of Krishna.

KAIKEYA [YĪ], wife of Dasaratha, and mother of Bhārata.
KAQIMNA, prefect under King Snefru, of the 3rd or 4th dynasty.
KĀKUTSTHA, a name of Rāma.
Kāli-yuga, the present iron age.
KĀMANDAKI, author of Nītisāra, essence or marrow of moral conduct.
KAOU-YAOU, Yu's minister.
KĀPILA, a celebrated Muni; author of the Sankhya philosophy.
KARNA, sovereign of Angadēsa, son of Surya by Kunti before her marriage with the Panduids.
KĀRŪN, or Qārūn, Korah, the cousin of Moses [Numb. xvi. 1]. He was very rich, and was swallowed up because he would not pay tithe to the tabernacle.
KASSAPA, name of a disciple of Buddha.
KATCHA, son of Vrihaspati.
KĀVYA, a name of Sukrāchārya, the preceptor of the demons.
KESRI, Arabic name of Nushirvān.
KHOSRU, Cyrus, warred with Afrasiab, 21st Sassanian king; son of Hormuz.
KRISHNA, the most celebrated form of Vishnu; Vishnu himself.
Krita-yuga, the first age of the world, also called Satya-yuga, the age of Truth.
KUNTI, wife of the Pandu princes, or of any Brahman.
KURUIDS, or KURUS, descendants of Kuru, a king of the Lunar race, about Delhi. He was ancestor of Pandu and Dhritarashtra.

LAO-TSZE, a very celebrated philosopher, and founder of the sect of the Taouists, lived in the 6th century B.C. There are many legends about him, as that he was minister of Wu-Wang, B.C. 1122; and that Confucius, for some time his contemporary, left him, disconcerted at the sublimity of his teaching respecting Tao and Teh, Reason (?) and Virtue.
LEE-TSZE, celebrated Taouist philosopher [B.C. 585].

MAGHAVAN, a name of Indra.
MANIBHADRA, one of the Jainas, deified teachers; also the name of a king of the Yakshas.
MANU, son of Brahmā, the celebrated legislator of India.
MENG-TSZE [Mencius] was born in the same state as Confucius, and is only second to him [B.C. 350].
MILINDA, or MILINDO, king of the Yonakas, or Yonas [Ionians, Greeks, barbarians?].
MITRA DZOGHI, son of the king of Magadha, who turned ascetic.
MOLON TOIN: account of an ascetic Buddhist priest.

NĀGA, a demi-god with a human head and a serpent's tail; born of Kadru, daughter of Kassyapa, in order to people Pātala, the nether regions.
NAGASĒNA, a Buddhist sage, celebrated through his conversations with king Milinda—Milinda paño.
NĀRADA, son of Brahmā.
Nat, a demi-god, inhabitant of the upper and lower regions of the visible world.
Nirukta [tam], one of the Vedangas, on obsolete words in the Vedas.
Nirvānam, Nibbānam, Nibbān, Nirvāna —extinction; Tib. Mya-ngan las hdahwa, 'deliverance from sorrow.'

Om, a most sacred monosyllable or spell, spoken thousands of times, or said silently in thought, as devotion.

Paramita, Paramit [from 'paramo,' excellent, superior]. Ten such perfect, exalted virtues are to be practised during the passage hence to the other shore, in Nirvāna. But Pāramita [from 'pāra,' across, over, and 'mita,' measured, or gone] is said of 'crossing over' the gloom of death into Nirvāna, and also of 'transcendent knowledge.' These two terms, akin, though different in etymology, may often be mixed up when treating the same subject—transmigration.

PARĀSARA, father of Vyāsa, reputed compiler of the Vedas and Purānas.
PARVATA, a Rishi, friend and rival of Nārada.
PHARA [written Bhura], a god, object of worship, and THAKEN, 'lord and master,' PHARA THAKEN.
PRAHLĀDA, son of Hiranyakashipu, a Daitya [Titan, Asura], and regent of a portion of Pātala.
PRAJĀPATI, Lord of creation, or of creatures; son of Brahmā the Creator; also the name of other men created by Brahmā; Bhrigu, Nārada, &c.
PTAH-HOTEP, son of King Assa, of the 4th or 5th dynasty.

Rabbi—'My Lord' and Master—name given to learned doctors among the Jews. In the quotations from Rabbinical writings, the letters 'M. S.,' 'B. Fl.,' 'R. Bl.,' stand for 'Moses Schultz,' 'Buxtorfii Florilegium Hebraicum,' and Duke's 'Rabbinische Blumenlese' respectively, on whose authority the quotations are given.
Rahans—Solitary Buddhist priests; ascetics.
RĀHU, son of Sinhikā, a Daitya, with the head of a dragon. He was slain by Vishnu, but being immortal, he still causes eclipses of the sun and of the moon, by seeking to devour them.
Rakshasa, a devil.

SAINEYA, or Shaineya, SATYAKI, the charioteer of Krishna.
Sakti, devotion. Shakti, power or divine energy.
Samano, a Buddhist priest, an ascetic.
SANJAYA, son of Brahma.
SASKYA-PANDITA, author of the Treasury of elegant sayings.
SAVITRI, Uma, Shiva's wife.
Shastra, Sastir—Institutes by law, for government; Holy Scripture; work on any science.
SHALIA, maternal uncle of Yudhishtira.
SHANNAKA, a legislator older than Manu.
SHATRUGNA, son of Rāma by Sumitra, and brother of Lakshmana.
SHIROYAH, son of Khosru, twenty-second Sassanian king.
SHUKA, Vyāsa's son.
SHUKRA, son of Brighu, teacher of the Daityas.
SIŪN-TSZE, celebrated philosopher of the Confucian school, B.C. 250. He opposed Meng-tsze.
SROSH [Sraosha, or Çraosha], one of the Yazatas, Guardian of the earth; Saviour.
SUBHADRA, wife of Arjuna, and sister of Jagannath [Juggernauth].
SUMEDHA, wise; the name of a Buddha.

TAI-SHANG, 'the Sublime;' epithet of Lau-kiun, a celebrated Taouist philosopher, chiefly through his work Kang-ing-pien, on rewards and punishments.
Tapa, religious austerity, penance, mortification, &c.
Tatwam, reality, truth, essence, &c.
Tavatinsaloka, the lowest Deva-loka on the summit of Mt. Meru.
TCHEDI, perhaps the Chandail country.
Thera, Thero, an old man, an elderly priest.
TIRUVALLUVAR, a celebrated Tamil sage, brother of Avveyar.
Treta-Yuga, the second age of the world, of 1,296,000 years.

Upanishad, a theological treatise, of which there are several—the Taittireya, Swataswatara, &c.
Upasako, a devout layman among the Buddhists.

VAISHAMPĀYANA, a sage, the original teacher of the Yajur Veda, and narrator of the Maha Bharata to Janamedjaya.
Vajjis, or Lichchavis—Indian princes.
VARUNA, god of waters, and president over the West.
VASHISHTA, a Rishi of the first order.
VASUDEVA, father of Krishna.

Vedangas—lit. members of the Vedas; sciences derived from them.

VIDURA, Dhritarashtra's youngest brother.

VISHWĀMITRA, son of Gādhi, originally a Kshatria [military caste], but who through austerities became a Brahmarshi, a Rishi, and counsellor of Rāma.

VRIHASPATI, son of Angiras, and preceptor of the gods.

VRISHAPARVĀ, a name of Shiva.

VRITRA, a name of Indra, and of a demon.

WÄINÄMOINEN, the first man, according to the Kalevala.

Yaksha, a demi-god, attendant on Kuvera's treasures.

YAMA, king of Naraka, hell, where he sits in judgment, and sends the good to Swarga, and the evil to Pātala.

YAYĀTI, fifth monarch of the Lunar race.

Yogi, an ascetic who centres his mind on Brahmă alone.

YUDHISHTHIRA, son of Pandu, the elder of the five Pandava princes, and leader in the war between them and the Kuruids.

ZARATHUSTRA, Zerdhust, Zertost, or Zoroaster, the light of Airyana vaejanh, Īrān, came probably from Atropatena, the province of Ecbatana, or Raghæ. According to the Tarikh Jehan Ara, the name of his family was Daada, and he appeared in the days of Gushtasf or Kishtasp, the son of Lohrasp, styled 'Hirbed,' Minister of Fire—fifth of the Caianian kings, descended from Cai (or Kai) Kobad, Cai Khosru, &c.

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